



THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

No. 1095.
[New Issue.]

SATURDAY, APRIL 29, 1893.

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LITERATURE.

THE EARLY CHRISTIAN CHURCH AND THE ROMAN EMPIRE.

The Church in the Roman Empire before A.D. 170. By W. M. Ramsay. (Hodder & Stoughton.)

Christianity and the Roman Empire. By W. E. Addis. (B. C. Hare.)

ST. PAUL in Asia Minor is the subject of the first part of Prof. Ramsay's work; and it is a subject, it is hardly necessary to say, with which his archaeological and topographical knowledge peculiarly qualifies him to deal. Prof. Ramsay is well known to be an advocate of what he calls the South Galatian theory of the Galatian Churches—the theory maintained also by Renan in his *Saint Paul*—that the Churches addressed in the Epistle to the Galatians were no others than those so well known to us from the Acts of the Apostles—Iconium, Derbe and Lystra, and Antioch in Pisidia—which actually lay within the Roman province of Galatia, and not, as is commonly supposed, Churches lying far to the north, off the great lines of communication, and absolutely unknown by name to the New Testament. That Luke, or whoever was the author of the "Travel Document" on which the history of Paul's missionary journeys is founded, should have used the popular nomenclature in designating the countries through which Paul travelled, is intelligible enough, but that he should have made no mention at all of Churches which to the Apostle were objects of such peculiar solicitude, seems indeed unaccountable; at least the obvious explanation that he did not accompany the apostle into North Galatia cannot be said to be entirely satisfactory. The theory as set forth by Prof. Ramsay, supported as it is by so many arguments drawn from a minute knowledge of the localities and of the political and social condition of Asia Minor in the first century, must be admitted to be very attractive; but it is not without its difficulties. Nothing need be said here of the character of Paul's Galatians and the argument founded on its correspondence with what must have been the character of the Celtic inhabitants of Galatia proper—an argument which Prof. Ramsay does not fail to notice—but the question must be asked: Does the South Galatian theory, after all, agree with the narrative of the Acts? At first sight, at least, it seems to be inconsistent with Acts xvi. 6—"and they went through the region of Phrygia and Galatia"—(R.V.), compared with the preceding paragraph in which there is not only mention of Derbe, Lystra,

and Iconium, but also allusion to (other) cities through which the travellers passed; nor does Acts xviii. 23, in which it is but natural to suppose that the same country is described by the slightly altered phrase, throw any additional light on the matter. "They passed through the Phrygian and Galatic country," says Prof. Ramsay, "is a geographical recapitulation of the journey which is implied in verses 4, 5" (p. 77); but this is just what, on the face of it, it does not seem to be. Further on, however, we are rather invited to regard this "Phrygian and Galatic," or "Galatic and Phrygian country," as a strip of territory extending westwards from Iconium (pp. 77, 93, and see map); and the fact that Phrygia was included in the Roman province of Asia, where the Apostles were forbidden to preach, certainly favours this view. The question altogether is a very delicate one, and certainly no one should come to a conclusion upon it without carefully weighing all that Prof. Ramsay has said.

The second and larger part of the work is founded on the lectures delivered by the author in the May and June of last year at Mansfield College, Oxford, and treats more especially of the whole question of the persecutions of the Church. The first chapter on "subject and method" lays down the principles on which the author proposes to conduct the inquiry, showing how close is the connexion between church history and the life of the period, and contains many just remarks on the right use of the documentary evidence. In looking for a safe starting-point from which to commence his investigation, Prof. Ramsay fixes upon the Rescript of Trajan in reply to Pliny's Report addressed to that Emperor from Bithynia, probably in the latter months of A.D. 112; and here he is able to point out a serious error into which many writers have fallen, of assuming that now for the first time was the profession of Christianity made a criminal offence even though no moral delinquency was alleged.

"It is one of the most astounding facts in modern historical investigation," says Prof. Ramsay, "that so many modern, and especially German, critics of high standing and authority, have reiterated that Trajan was the first to make the Name a crime, and that any Christian document which refers to the Name as a ground for death must be later than his Rescript" (p. 213).

That this was not so seems to follow clearly enough from the tenor of Pliny's letter. Pliny had at first apparently entertained no doubt that Christians were to be put to death. It was only after he had ascertained that they were innocent of crime that he thought proper to lay the matter before the Emperor. It may be that Pliny's good report influenced Trajan in his decision that the Christians were not to be sought out; but in directing that the profession of Christianity, if persisted in, was itself a punishable offence, Trajan obviously only confirmed what was already the established rule. The question is, then, When did this rule first come into operation? In the first persecution under Nero, the Christians were accused of incendiarism, and it was on that charge they suffered the tortures described

by Tacitus. It must have been subsequently then to this period that the condition of things arose of which we are in search. It might, perhaps, be enough to say that, from the moment Christianity came to be regarded in its true light as a distinct cult, incompatible with the worship of the Caesar, it was, as a *religio illicita*, implicitly condemned; but Prof. Ramsay thinks he has positive evidence that the rule by which the Christian name was punishable with death was in operation under the Flavian emperors, and if his argument is partly conjectural, it has at least much plausibility. The argument must be sought in Prof. Ramsay's pages; but supposing this point to be established, it is obvious what an important bearing it has on the authenticity of some of the New Testament books, and especially that of 1 Peter. Some of the German critics, such as Holtzmann and Pfleiderer, place this Epistle as late as Trajan, on the very ground that then first was the profession of Christianity a crime. If, however, this was not the case, there can be no necessity for assigning it so late a date, while, on the other hand, it is equally impossible to bring it within the traditional limits of the Apostle Peter's life. Still Prof. Ramsay does not give up its authenticity. The tradition which refers Peter's martyrdom to the Neronian persecution being uncertain, he boldly suggests that Peter may in reality have lived in Rome for a considerable time afterwards, and accordingly assigns the Epistle to about A.D. 80.

Another book materially affected by these considerations is the Apocalypse. The persecutions referred to here undoubtedly are directed against Christians as such; and so far the evidence must be admitted distinctly to favour the traditional date of composition, unless, indeed, we venture to suppose that the criminality of those who were already "per flagitia inveni" became so speedily established that even in Nero's time the mere name of Christian had already come to be treated as a crime. This, however, is not allowed by Prof. Ramsay, who also points out that the test of worshipping the emperor is never alluded to (in the classical writers) under Nero. Yet what test would be more likely to be resorted to? As soon as it was recognised that Christianity was a religion, this test, it may be supposed, would follow of course. At any rate, I submit that no mere presumption of this sort can invalidate such clear indications of date as we have in Rev. xiii. 3 and xvii. 10, 11.

Having discussed the policy of the individual emperors down to 170 A.D., Prof. Ramsay proceeds to inquire what was the real cause of the persecution of the Christians by the state. The popular odium in which the Christians were held as the supposed enemies of the human race, the suspicions of child murder and cannibalism at their secret meetings, the injury done to trade by their drawing away worshippers from the temples, the divisions introduced into families—all gave support to the government; but the real cause of the growing hostility of the empire to the Church was undoubtedly that the Church aimed to

maintain an organisation and a unity of its own, independent of the unity of the state and destructive of it. As Mr. Addis well puts it—he is speaking indeed of a later period, but the wiser among the earlier emperors had foreseen what the Church must grow to—

"The Church of the third century was a political confederation, which reflected, not a heavenly ideal, but the civil constitution of the Roman empire. The bishops were its magistrates: it was an empire within an empire; its officers were elected by ordinary human means, and often rivalled the governors of provinces in love of power, of pomp, and even of wealth."

In fact the empire ceased to persecute only when it became divided, and had begun to decline towards its fall; and then it surrendered.

The second of the two works at the head of this article embraces a longer period of time than the first, and does not confine itself so entirely to the social and political relations of the Church. Considering the small compass of his book, Mr. Addis gives a remarkably full and clear account of the rise and growth and progress of Christianity in the Roman empire, with a due sense of proportion and admirable arrangement of subjects. He tells his story in entire independence of dogmatic predilections, and with full recognition of the fact that Christianity, being thrown upon a world of eager intellectual life, of varying creeds and philosophies, of moral decay and of mingled religious indifference and fanaticism, borrowed from its surroundings about as much as it was able to give in blessing to mankind. It took up, under the name of "the new law," the morality of the Stoic schools. In the hands of the Apologists, it became a philosophy rather than a religion. Its ritual reflected something of the mystery of the pagan rites. Mr. Addis, as may be supposed, writes a chapter on "the legal position of Christianity and the persecutions"; and if Prof. Ramsay would like to correct his statement that "the persecution of Christianity in the proper sense of the word was inaugurated by Trajan," there is not, I think, much else with which he could find fault. He treats, in other chapters, of the growth of dogma, the attempted transformation of Christianity by the Gnostics, the rise of the Catholic Church, and shows that at the last it was a "mixed system" that triumphed, yet one which retained much of the power of the primitive gospel over the human heart and conscience.

ROBERT B. DRUMMOND.

RECENT HEINE LITERATURE.

Heinrich Heines Familienleben. Von seinem Neffen, Baron Ludwig von Embden. (Hamburg: Hoffmann u. Campe.)

The Family Life of Heinrich Heine. Edited by his Nephew, Baron L. von Embden, and translated by C. G. Leland. (Heinemann.)

Lyrics and Ballads of Heine and other German Poets. Translated by Frances Hellman. (Putnam's.)

NEITHER historically nor biographically are the 122 letters of Heine now for the first time published by Baron von Embden of

primary importance: they throw no fresh light either on the events of their author's life or on the development of his character, and they contain nothing tending to make a reconsideration of judgment imperative in the matter of those two of his actions most frequently harped upon by unfriendly critics—his conversion to Christianity and his acceptance of a French pension. With regard to the former of these points, the effect of these letters, taken alone, might be to place Heine on an intellectual level somewhat below that at which he is left by certain of his earlier published utterances*, and so induce us to judge him somewhat more leniently on the moral issue. But those utterances cannot be ignored.

Heine must be credited with full consciousness of the baseness of the part he was playing in pretending to become a Christian, and going through the ceremony of baptism as a qualification for office under the state: and that state Prussia, the embodiment of all that Heine hated and despised! Hence in his letters to the friends of his choice a bitterness and a savage irony directed against Christianity and weak-kneed Jews, himself included, which find no place in kindly notes to mother and sister, whose very nearness and dearness made it a grievous thing to vex their shallower souls with scruples that they did not share. In one place he says that he can understand the Psalmist's prayer: "Lord God, give me my daily bread, lest I blaspheme Thy name!" Animal vitality in him was strong—live he must—and the moral force which comes of high principle was almost non-existent. In sufferance—that badge of all his tribe, as Shylock says—Heine was inexhaustible. The prospect of pain it was that frightened him, made him a coward and a knave; pain actual found him little short of a hero, and he bore the shame of his apostasy as he afterwards bore the agony of his long death-in-life, and could smile and say cheery little nothings to Charlotte and the Old Hen and the chickens through it all, and write bitter-sweet songs full of *Weltschmerz*, moonshine, and woman's falseness.

In the matter of the French pension it is much the same. "A fellow must live!" is practically the excuse put forward by Heine himself. And I really do not see much wrong in his conduct at the outset. Truly I would rather that he had not *applied* for the money, although it is a fact that at that time there was no enmity, nor any probability of enmity, between France and Germany; and I hold that, being in receipt of French money, he ought not to have held up fellow-countrymen to public reprobation for accepting "money—money from Louis Philippe!" His own "Explanation" from the Augsburg *Allgemeine Zeitung*, printed here by Baron von Embden, by no means exonerates him from the charge of ungenerous action towards men as needy as himself.

But if Heine the Christian convert and political writer is not appreciably elevated in our esteem, Heine the son, brother, uncle,

and even husband, certainly loses nothing, and possibly gains a little, by the publication of these long-hoarded letters. They have the charm—even those written when the sands of life were running low for him—the charm and grace which are hardly ever absent from his writings. Kindly affection, thoughtfulness for others, fun, and even downright poetry, are all present in various proportions; pathos, too, is there—sometimes expressed in good and simple words, but always, for the reader who knows what more-than-martyr's sufferings filled the writer's later years, always, in the last half of the book, latent in every loving and apparently light-hearted phrase and word. The book is not, and does not pretend to be, what Mr. Leland unwisely calls it: "the best life of Heine which has as yet appeared," but it is a welcome addition to Heine's works. Baron von Embden does not appear to be a practised book-maker; it would be easy even for an Englishman to pick holes in his writing here and there. Such ungraciousness, however, is quite superfluous; he has performed his task with sufficient ability and becoming modesty, and made the German reading world the richer by one good book. As to the family squabbles, legal proceedings, &c., described in the last few pages of the book, the best thing to do with them, in my opinion, is to forget them. I therefore decline to discuss them.

What the mere English reader will think of Heine as presented in Mr. Leland's translation I cannot guess, for I read the original first. The translation is not good; but I have enlarged so often and so recently on other samples of Mr. Leland's handiwork, that I think the readers of the ACADEMY must be as weary of my grumbling as I am myself. In the present volume the high-water mark of execution is reached in the two or three scraps of verse which occur in it, and which are very happily rendered. As a specimen of the quite-too-frequently-touched low-water mark, I quote the following text and translation:—

HEINE.

"Die Redaktion der 'Allgemeinen Zeitung' begleitet jene Korrespondenz mit der Note, worin sie viel mehr die Meinung ausspricht, dass ich nicht für das, was ich schrieb, jene Unterstützung empfangen haben möge, sondern für das, was ich nicht schrieb." Die Redaktion der 'Allgemeinen Zeitung' die seit 20 Jahren, nicht sowohl durch das, was sie von mir druckte, als vielmehr durch das, was sie nicht druckte, hinlänglich Gelegenheit hatte zu merken dass ich nicht der servile Schriftsteller bin, der sich sein Stillschweigen bezahlen lässt—besagte Redaktion hätte mich wohl mit jener *levis nota* verschonen können."

MR. LELAND.

"The editors of the *Allgemeine Zeitung*, who gave with that accusation a note in which it was further still declared that I might have received that subsidy not for what I had written for them for twenty years, but much more for what I had not written, had had ample opportunity to observe that I am not the servile author who accepts pay for silence, and this editorial power might properly have defended me with such a *levis nota*."

* See, in particular, the letters addressed to Wohlwill and Moser, dated respectively April 1 and September 27, 1823 (*Werke* xix.).

* What Heine really says is as follows: "The 'redaction' [editor or editors] of the *Allgemeine Zeitung* appends to its correspondent's communi-

The contents of Miss (or Mrs. ?) Hellman's dainty little book are not unworthy of its cover. They include 96 pieces from Heine supplemented by 46 others from Goethe, Geibel, Uhland, and other writers more or less famous. The verse for the most part flows easily and gracefully: I do not think that there are half a dozen lines in the whole collection that fail in that respect. So far as I am able to compare translation with original, there are no blunders in sense—not even the customary one in the last line of Heine's *Am fernen Horizonte*. Like the one just named, many of the poems—especially of Heine's—are well known as songs set to music by Schubert and other composers, and the translator has in most cases contrived to preserve the original rhythm so as to make her versions "singable." In one case—Goethe's "Wanderer's Night Song" (*Ueber allen Gipfeln*) the measure chosen has no resemblance to that of the original, which, to anyone who, like myself, first made acquaintance with that exquisite poet's sigh in combination with the equally perfect "setting" by Schubert, cannot but be a grave disappointment. Goethe is unfortunate, it would seem. We have only six little pieces from his pen, and the one seriously harsh line in the book is in his "Angler." The following trifle by Heine may be taken as about a fair sample of the workmanship:

"There was an aged monarch,
Gray was his hair, sad was his life;
The poor old monarch married
A fair and youthful wife.

"There was a handsome page-boy,
Gay was his heart, blond was his hair;
The silken train he carried
Of the queen so young and fair.

"Know'st thou the olden story?
It is so sweet, so sad to tell!
They both were doomed to perish—
They loved each other too well."

A very little better, and it would have been quite perfect.

R. M'LINTOCK.

Moltke: his Life and Character sketched in Journals, Letters, Memoirs. A Novel, and Autobiographical Notes. Translated by Mary Herms. (Osgood, McIlvaine & Co.)

THE title of this work is almost a misnomer. It is a farrago of compilations relating to Moltke, comprising family memoirs and pedigrees, a few pages and sketches thrown in by himself, a short story from his pen in youth, and a fuller description of his later years; but it is not a biography or an approach to one. The book is a catch-penny publication of no merit; and but for Moltke's reputation we should not deal with it. It is to be hoped that the conqueror of Sadowa and Sedan will not be without a *valet sacer*, a chronicler at once discerning

and impartial. But the lives of great warriors are seldom well portrayed; there is no good English biography of Nelson or of Wellington.

We shall skip over two-thirds of the volume; it contains nothing new, and is all but worthless. It seems tolerably certain that Moltke's family was of German and not of Danish origin, and this is the only fact of value established in the family tree before us. The editor seems to be unaware that the race had many scions not without distinction: one perished in the ranks of the Grand Army; another is mentioned in Talleyrand's Memoirs as present at the celebrated scenes of Erfurt. The novel written by Moltke ought to have been left out; it is poor stuff without a trace of excellence. It is otherwise with the great soldier's diaries, which narrate his travels in many lands. Moltke had not the highest powers of description; but his fancy was vivid and his style easy; and his copious and vast historical knowledge make his sketches of the countries he passed through, and of memorable scenes, attractive and striking. Take, for instance, this short account of Hungary, the battle-ground and land of many races and tongues:

"It has always been the fate of Hungary to be the wall of separation between civilisation and barbarism. How many tribes have invaded these plains on their march against Rome, here to meet with so obstinate a resistance! When the Empire of the Caesars fell, Pannonia came under the rule of the Caliphs, and now became the borderland in which were waged the bloody fights of Islam against Christianity; and even to-day restored Hungary is influenced by German civilisation. Visible traces of all these different stages are still to be seen. The Hungarian language is a mixture of almost all the original languages of the old world, but in the capital it is now almost entirely supplanted by German. Even the common people at Pesth speak German. The Magyar still bathes in the same hot springs which the Romans made into baths, and over which, later on, the Turks built their cupolas. Opposite St. Stephen's the grave of a favourite dervish is still in good preservation, and the Church of the Elizabethines is built on the foundation. The old Roman road leading to the country of Tolna is still in existence, and is still the principal means of communication with that part. After every inundation of the Danube, Roman antiquities are to be found at the foot of the same hills on which Turkish watch-towers are now to be seen, and on which the Magyar plants his vine, the first shoots of which were brought by the Emperor Probus, and spared even by Attila. The countryman still wears the thick white sandals in which we see the Dacian represented on Trajan's Column; the wide trousers of the Turk; the broad hat, which is peculiar to himself; and, lastly, his dark complexion are witnesses that his ancestors came from an unknown Asiatic house."

The following is not wholly unworthy of Gibbon, whose great work Moltke translated in part:

"Rome became an imperial city through her men; Constantinople through her situation in the world. Both are reduced to a shadow of their former power, but the fate of Constantinople is determined by unchanging circumstances. Situated in the centre of the hemisphere, between two continents, on two seas, she must rise again as soon as the bordering countries are rescued from Turkish barbarism.

She will always be the capital of an independent kingdom, either Greek, or Roman, or Teutonic, or Byzantine. For more than a thousand years the city was an empire in itself: Rome owed her origin and her prosperity to the power of action, and decayed with it. When conquest had reached its furthest limits, her power extended from the Polar Sea to the Libyan Desert; her empire then broke up, the extreme parts falling away by degrees. Spiritually her power yielded to the humble teachings of Christianity, and outwardly to the hand of the barbarians. During the middle ages, which destroyed more than they created, it seemed as if the city that ruled over the world was to become quite desolate; and at the best of times during that epoch Rome remained far behind the other Italian towns and states, which rose by their commerce, art, and literature, and which from within their narrow boundaries governed distant islands and large kingdoms. Up to the fifteenth century she lay in a state of desolation of which we can scarcely form a conception. The new Rome arose out of the ruins of the old, built not by deeds but by an idea. It was revived Catholicism that had become a ruling power, and that raised her again."

These reflections, suggested by the aspect of Seville, are good:

"Seville is to-day as much a Moorish city as it was three hundred years ago, at the expulsion of the Saracens. The arrangement and plan of the dwellings is the same as on the Euphrates and Tigris, but they are more beautified and enobled by art and by the wealth which these Moslems in Spain and Sicily had at their command. It is a remarkable fact that the Arabs, who in their native land have never risen above the lowest stage of civilisation, but have always been a nomadic, pastoral people, became in Europe the bearers of knowledge and refinement. Poetry and history, mathematics, astronomy, and architecture flourished with them when the Christian West had sunk into dark barbarism. There is no more beautiful poetry than their lamentations for their lost paradise of Granada, and in their encounters with Christian chivalry they often displayed a romantic valour and generosity which served their enemies for a model."

The account in this volume of Moltke's life at Creisau is the only part of the work that deserves much attention. Creisau, as everyone knows, was a national gift to the great chief of the Prussian staff, after his triumphs in Bohemia in 1866; and he made this secluded spot in Silesia the home of his old age in his short times of leisure. The picture of his life as a country gentleman and as the head of his adopted family is very pleasing, and abounds in interest. Like our great Duke at Strathfieldsaye, Moltke was an energetic but kind-hearted landlord: he improved his estate, planted miles of wood, tried experiments as a practical farmer, and did much to better his poor dependents, especially by establishing savings banks and schools; and he exhibited, in this somewhat contracted sphere, the perseverance, the industry, and the mastery of details, which we see in his organisation of the armed strength of Prussia. The daily round of his life, too, is worth attention: he spent hours every day in study, continuing the habits of intellectual toil which made him one of the best read of men; he sketched and wrote some fugitive pieces; and he occasionally put on paper thoughtful reflections on the great problems of Man and his

edition a note in which the opinion is strongly suggested that I must have received my subsidy not so much for what I did as for what I did not write. Having had abundant opportunities, during the last twenty years, of knowing—not so much from what it did as from what it did not print of mine—that I am no such servile scribe as to accept pay for keeping silence, the said "redaction" might surely have spared me such a *levis nota*.

Destiny, and of the characteristics of the Divine in creation. He was also a liberal and delightful host; and he was the revered pet of the young generation of great-nephews and nieces he had gathered around him to be the solace of his declining years. This is a picture of the German Cincinnatus at Creisau:

"He was very fond of children, and the little ones repaid his kindness to them with true affection. He spent hours with these great nephews and great-nieces, who were like young shoots round an old trunk; he looked at picture-books with them, or they tried to catch him. . . . He was repelled by displays of obsequiousness, and could not endure obtrusive, self-important people. When ovations were prepared for him he did what he could to avoid them. In his quiet way he helped many and many a person, and he always took an interest in the poor and in the weak. . . . His busy life had left no time for insipid amusements. The unadorned study at Creisau, where he felt happy and comfortable, is a reflection of this innermost simplicity: one cannot look without emotion at the plain little room adjoining his study, in a kind of square tower, which served him as a bedroom. A bed and washstand are the only pieces of furniture in it. . . . One must have seen him walking under his beloved trees, a slim figure in a simple coat, bent a little forward, with a step which remained light and elastic up to his latest years. His clean-shaven face, of a delicate pallor, showed scant traces of advancing age. On that firm and expressive brow time had not printed the furrows which tell of passion and self-indulgence; but there, around the grave eyes, mental toil had drawn ennobling lines. His whole appearance was full of dignity and refinement, and his countenance was illumined by the purity of a long life which nothing base had ever marred."

The last chapter of this book is a detailed account of the honours and distinctions conferred on Moltke, of the national celebration of his ninetieth birthday, and of his sudden but peaceful death. All this, however, is well known and does not require notice at our hands.

WILLIAM O'CONNOR MORRIS.

The Indian Empire. By Sir W. W. Hunter. Third edition. (W. H. Allen.)

A WORK which has attained its third edition might not seem to call for any notice from contemporary criticism, were it not—as in the present case—brought up to date by the addition of a vast quantity of new matter. The last edition—published in 1886—was already a tome of some 750 pages; but the volume now under notice consists of at least a hundred more, the map has been revised and improved, and the results of the last Indian census of 1891 are shown. Every chapter appears to have undergone careful revision; and the statistics of every branch of the subject have been completely modernised. The history of Christianity in India has been re-written: and the revenues of the Muhammadan Emperors have been re-examined under the light thrown on them by recent studies of the coins and metric standards of the Mughal Empire. There is also a compendious but continuous history, commencing at the beginning of authentic records and ending with the administration of the Marquis of

Lansdowne. Thus the work has become, in effect, an encyclopædia; and, to say truth, its fault seems to be not any want of completeness so much as an excess of bulk, which renders it almost too large to be read with comfort by that somewhat indolent class to which most modern readers belong. A work so full of research and care deserves the utmost amount of respectful attention; and it might have commanded more of this had it been divided into two volumes. Otherwise the book affords little scope for the critic, while the clear and accurate printing reflects credit on the firm by whom it has been brought out.

On one point or another experts may still carp; and the present writer cannot be reasonably expected to agree with the accomplished author in accepting as final the whole of the conclusions supplied him by Mr. Stanley Lane-Poole. Neither this distinguished numismatist, nor the late Edward Thomas before him, has dealt sufficiently with the record of Akbar's revenues preserved in the *Ain Akbari* of the Emperor's minister, Abul Fazl. In Sir W. Hunter's table (p. 357) the "Abul Fazl MSS." are entered as authority for £16,574,388; but in all the copies of the *Ain* known to the present writer, there are but two totals of annual revenue shown, one under ten crores of rupees, the other just that sum, customs being added. Nizam-uddin Ahmad (a contemporary minister) says that Akbar's revenue amounted to 640 crores of *murāddi tankhas*. Now, every one who has been employed in work connected with native accounts knows that the word *murāddi* simply means "copper" ("small money; a certain number of annas" in *Platt's Dictionary*, p. 1019). So that a *murāddi tankha* is evidently used by Nizam for a copper integer of account, as *muligh* would be for silver. We have Thomas himself testifying that the rupee was ordinarily divisible into sixty-four parts—as is, indeed, still the case. Hence it is quite probable that Nizam's total is the same as that of his colleague, as might naturally be expected when a premier and a chancellor of the exchequer were writing at the same time about the income of the same empire. As for other sources of revenue, we know that Akbar abolished the Hindu poll tax, and fifty-seven minor items; and the burden of proof rests on anyone who asserts that any "other sources of revenue" were left. The question whether, in those happy days, the rupee was worth two shillings or half-a-crown of English money is not of the first importance: what concerns the historian chiefly is, how many of them the government of the empire raised from the people. For that inquiry it seems essential to start on the basis of the initial revenue being—as we say nowadays—ten crores, or millions of Rs.

Another point as to which the book formerly left something to be desired, was connected with ethnology. At p. 174 of the second edition there was a note in the margin, "Scythic movements towards India"; and the text opposite to which the note occurs ran thus: "There is evidence to show that waves of Turanian origin over-

topped the Himalayas or pierced through their openings into India." Yet this is only an introduction to a chapter in which the Scythic origin of Jats, and even of Rajputs, is distinctly favoured. These races, however, betray no signs of Mongolian ancestry; and accordingly we learn in a footnote (p. 179) that Dr. Trumpp believed them to be of Aryan origin. Now, there is nothing extravagant in the notion that these were Aryan "Scythians," of kin to the Sarmatians and the people of Thrace, and the fair-skinned invaders of Palestine and Egypt in the seventh century B.C.; only the student wants some certainty in the tone of his helper. Accordingly, the point is made a degree clearer in the present edition, for the footnote to the passage now runs:

"It is in this indeterminate sense that I have usually had to employ the word Scythian in the present chapter. Indian archaeologists have probably applied it in certain cases to Aryan as well as to Turanian immigration."

This may not be quite convincing, but is perhaps as clear as the essential obscurity of the subject will permit.

Another doubtful matter, which would certainly bear a little more elucidation, occurs at p. 238, where Sir W. Hunter tells us that the darker features of modern Hinduism rest upon non-Aryan barbarism. He adds that "it is with a true instinct that the great religious movements of India appeal back to the Veda." There may be thought to be some degree of fallacy concealed in this vagueness. If the bulk of the people be—as was stated in this chapter—of non-Aryan blood, would the instinct be true which led them to have recourse to the Veda as a source of reformation? Of course they might do so; but one cannot well avoid the observation that instincts might more readily point to other creeds. As a matter of fact, the students, scholars, and sedentary friends of India generally may seek inspiration from the antiquated Pantheism of the Aryan invaders; but for the toiling multitudes something much more concrete is needed. Muhammadanism absorbs by far the largest number of those who reject the Puranic theology and the fetters of caste.

Such are the insignificant items to which a critic who desires to show impartiality finds himself driven when dealing with this excellent and exhaustive book. The ethnology is based on the best authorities; the history is lucid and—for its unavoidably small scale—clear and instructive to no common degree; and the political and statistical parts, filling half the volume, are admirably fresh and useful. One learns that the Indian population is advancing at an accelerated rate of increase, which between 1881 and 1891 had risen to over one per cent. per annum, but that the increase is less in what is called "Feudatory India" than in the provinces directly under British administration. Hence the author hopes for relief from congestion in the migration of the people as the government of native states improves. As to the food of the multitude—as numerous as the population of all Europe on this side the Vistula—the author shows that it is

increasing more rapidly than the numbers to be fed. More than this, India is able to contribute largely to the nourishment of the world: in the year 1890-91 she exported wheat to the value of six millions of Rs. in which convenient denomination all the figures are shown instead of the old "conventional sterling" of former works. The exportation of other food-grains (chiefly rice) more than doubles that of wheat; and the whole export trade for the year amounted to over one hundred millions Rs. Turning to moral progress, we are told of 66,202 schools and colleges in 1877, or a school to every fourteen square miles, with an average attendance of one pupil to every hundred of the population: not a high percentage certainly, but a great gain on even the recent past. But the figures for 1891 had risen to more than double the number of institutions, and one boy at school to every thirty-three of the population—an immense advance to be made in so few years.

Many other questions receive a new and, for the most part, a favourable light from this book, which may be commended as equally useful to the journalist, the member of parliament, and the candidate for Indian employment.

H. G. KEENE.

THE ENGLISH MYSTICS.

Characters and Characteristics of William Law, Nonjuror and Mystic. Selected and arranged by Alexander Whyte, D.D. (Hodder & Stoughton.)

The Works of the Reverend William Law. In 9 vols. Reprinted for G. Moreton. Vols. I., II., III. (Brookenhurst: Setley.)

William Law's Defence of Church Principles: Three Letters to the Bishop of Bangor, 1717—1719. Edited by J. O. Nash and Charles Gore. (Griffith, Farran & Co.)

Christ Mystical. By Joseph Hall, Bishop of Norwich, 1654. From General Gordon's copy. (Hodder & Stoughton.)

WILLIAM LAW'S position in the Church of England is almost like that of Tertullian in the North African Church. The lapse of both into something like heresy in their later years—the Montanism of Tertullian, the Boehmenism of William Law—did not, in either case, materially lessen the respect and veneration with which some of the best of their successors regarded them. Cyprian spoke of Tertullian as "my master"; John Keble deemed it profanation to say that Law's *Serious Call* was "a pretty book." Nor are the writers wholly unlike in other respects. Law's English of the Augustan period of Queen Anne has indeed a nearer affinity to the best English than has Tertullian's Latin to classical Latin. But, except in the mere form, in the deeper qualities of their style and temper, they are much alike. Both are ever ready to repel any assault on their favourite truths with as fierce defence. There is the same relentless, fiery logic, there is the like exaggeration, the same kind of sitting aloof, as it were, from the Church practically, while enforcing in the strongest and most passionate way her claims upon others; both had a kind of waywardness of spirit and

temper which led the one into Montanism and the other complacently to resign all active work in the church in which he was an ordained priest, on a mere political quibble, and finally to fall under the sway of Jacob Boehme. But however extravagant or crotchety they may be, they are never either weak or sentimental: they are always manly. One can well understand, and even sympathise with, the position of the early nonjurors, Sancroft, Ken, and their followers; but William Law had voluntarily taken holy orders and held a fellowship at Emmanuel College under Anne when he refused to swear allegiance to George I., after the death of Anne. The distinction between holding office under Anne and the refusal to hold office under George I. is a very different thing from refusal to break oaths sworn to James II. and to acknowledge his supplanter. This retirement from active life, this holding aloof from practical work in the church, while it gave Law leisure for his writings, while it deepened perhaps his inner piety and devotion, yet led him into the extravagances which mar them, and opened the way to the aberrations which spoil the pages of his later works, and detract from some of the most beautiful passages that he ever penned.

It is curious to consider the causes of the revival of interest in William Law's works, which has undoubtedly taken place. They are twofold: (1) In a lesser degree, the attraction of his works for their manly piety and practical devotional character, together with a greater appreciation of his style; but (2) in a larger degree, from the tendency of a portion of the present age towards mysticism and theosophy, a revolt or reaction, an eddy caused by the fierce onward current of purely scientific thought, and of a material philosophy denying existence to all that it cannot include in its theories, or explain experimentally. But this most characteristic, if not the most valuable side of Law's thought, we shall leave for the present, until the volumes written after he became a follower of Boehme are republished: let us now turn to the works before us.

Dr. Whyte's volume deals not so much with the devotional and mystic aspects of William Law, as with his talent as a writer. Law does really belong to the Augustan age. There are some characters he has drawn which would not have disgraced the pages of the *Spectator*. They need only a little more elaboration, a real name instead of the artificial Paternus, Flavia, Mundanus, to be worthy companions to Sir Roger de Coverley, and to Will Honeycombe. It is these characters, scattered throughout almost all Law's practical treatises, which Dr. Whyte has selected, together with extracts of the most striking passages from his other writings; and excellent these are. Dr. Whyte has done his work well, and we shall be surprised if his volume has not the effect of leading some to make a closer acquaintance with the originals whence these passages are culled.

The first two volumes of Mr. Moreton's excellent reprint of Richardson's edition of 1762 are occupied with Law's early con-

troversial writings. Vol. III. contains one of his best practical treatises, that on *Christian Perfection*, which yields in merit only to the *Serious Call*. As a controversialist, Law ranks very high: his keen and relentless logic spares no weak point in his adversary's argument; he presses his attack with remorseless vigour; there is no escape from his close reasoning. It is only here and there, when he falls into extravagance, that his opponent has the least chance of a happy retaliation. In the *Three Letters to the Bishop of Bangor*, the position of his episcopal adversary, that sincerity alone, and not dogma at all, is the true test of a man's Christianity, is utterly demolished, and shown to be an equal defence for Mahomedanism, Buddhism, Paganism, or even for atheism; but wholly insufficient in one who held office by virtue of subscription to the Thirty-nine Articles, by professed belief in definite creeds, by the grace of ordination, and who exercised the power, even if he repudiated the virtue and authority, of ordination in the Church of England. Law's *Remarks on the Fable of the Bees*, with which Vol. II. opens, his answer to Mandeville's contention that private vices are public benefits, has won the approval of judges who are by no means of his own school generally. John Sterling pressed it enthusiastically on Frederick Maurice, who reprinted it in 1844. Hardly less noteworthy and felicitous is Law's answer to Tindal's *Christianity as Old as the Creation*. The last treatise in Vol. II., *The Absolute Unlawfulness of the Stage-entertainment fully Demonstrated*, written in 1726, is one of the author's least successful works, and had far less effect than Jeremy Collier's *Short View of the Immorality and Profaneness of the English Stage*, published in 1697, perhaps because that work had already begun to purge the stage of some of its exceeding grossness. *The Practical Treatise upon Christian Perfection* fills Vol. III. It has been somewhat thrown into the shade by the better known subsequent work *A Serious Call*, and it would have obtained a higher place among devotional manuals had that not been written. The argument is very close; some of the character-pieces are excellently drawn, though in outline only. Occasionally, as in all Law's works, we have curious hints of the manners of the time. Thus, pp. 112-13, "Justus is very angry at those people who ridicule or neglect Fasting"; yet "he never fasts but upon Good Friday and the thirtieth of January." How oddly the juxtaposition sounds to us now of Good Friday and of King Charles the Martyr!

The third work on our list contains the same matter as vol. i. of Mr. Moreton's reprint, with the addition of a preface by Mr. Gore, and a longer introduction by Mr. Nash. There is also some attempt at editing. The Letters have been broken up, and a summary of the argument is prefixed to each section. Some brief but useful notes are added here and there. The editors bring out well the value of Law's defence of Anglican Church principles, especially of episcopacy, and show from his example how such principles may be maintained without the slightest leaning towards Rome.

At the same time, they do not follow their author blindly: they point out where he is unfair, and they denounce the doctrine of the divine right of kings as held by some Churchmen under the Stuarts, and insist on the mischiefs that resulted from it. All these books are well printed and cheap; from the more careful editing the last will be preferred by the student; the others may please better the general reader, and those who like to have their author unadulterated, without note or comment.

The excellent reprint of Bishop Hall's *Christ Mystical* has an added interest from its having been a favourite book of General Gordon; a line here and there on the margin marks the passages which he admired most. This fact shows both the value of mysticism in religion, and helps to explain one puzzle in Gordon's life. The true mystic carries, as it were, his own personal atmosphere of religion with him everywhere. He has no need of stately churches, of rites or ceremonies, nor of the company of fellow-worshippers. He holds direct immediate communion with the skies; it is not the seen and outward, but the inward and invisible which is reality for him. Hence we see how it was possible for a man like Gordon, so truly moral and profoundly pious, to separate himself voluntarily from the externals of Christianity, and not to seem to feel the want of them; to choose to live with heathens or Mahomedans, with a few nominally Christian officers under him—brave indeed, but whose moral conduct was often a disgrace to the heathen whom they commanded. And he did not feel called upon to act as missionary or proselytiser to them: he seemed to be wholly unaffected by such surroundings, and continued his inner life of converse of his soul with God as calmly as if he were living in the quiet of an English parish. Such are the benefits of Mysticism; it has its own peculiar dangers, but to those who do not exaggerate it, it is the one unailing shield which no stroke of circumstance can ever penetrate. Bishop Hall, in this little treatise, holds a high place among the more sober mystics of the English Church.

WENTWORTH WEBSTER.

NEW NOVELS.

The Heavenly Twins. By Sarah Grand. In 3 vols. (Heinemann.)

The Children of the King. By Marion Crawford. In 2 vols. (Macmillans.)

Through Another Man's Eyes. By Eleanor Holmes. In 3 vols. (Hurst & Blackett.)

A Deplorable Affair. By W. F. Norris. (Methuen.)

The O'Connors of Ballinahinch. By Mrs. Hungerford. (Heinemann.)

Morris Julian's Wife. By Elizabeth Ohnis. (Hutchinson.)

The Land Smeller. By Edmund Downey. (Ward & Downey.)

It is a little disconcerting, at a time when the three-volume novel is on its trial, to come upon three volumes that would make

seven or eight of the ordinary length. But the feeling of fatigue which a mere glance at the closely filled pages of *The Heavenly Twins* excites passes away when one begins to read the book. And at this point let me caution every reader of it against skipping the proem. Proems and preludes, especially in novels, may sometimes be skipped with advantage, but in this case the proem strikes a key-note which it is well to get into one's mind before proceeding with the tale. It will materially help to the understanding of the author's point of view, which is an intelligently serious one. Such a point of view does not necessarily preclude amusing incident and humorous writing, and here there is much of both. The adventures of Diavolo and Angelica—the "heavenly twins"—are delightfully funny. No more original children were ever put into a book. Their audacity, unmanageableness, and genius for mischief—in none of which qualities, as they are here shown, is there any taint of vice—are refreshing; and it is impossible not to follow, with very keen interest, the progress of these youngsters. But though the book would not be what it is, either in name or in substance, without these children, one may safely hazard the conjecture that it was not written in order to make them known to the world. Story within story goes to the making of it, and the particular story which furnishes its chief motive is that of Evadne. The twins flash in and out, and keep up a pleasant by-play; but Evadne and her theories of conduct, and her steadfast application of her theories to the circumstances of her own life, are the main interest for author and readers. To say that a novel is written with a purpose is generally to confess that it is a tedious performance; and of all motives for a novel, that of the advocacy of what are indefinitely called "women's rights" would perhaps be the most tedious. Yet whether it be the soundness of Evadne's opinions, or the fine strength of purpose with which she acts upon them, or the literary charm of the record itself—one or other or all of these things so fascinate one that the long story is read to the end, not only without fatigue, but with real enjoyment. Evadne is a high-minded girl, who insists that there are as strong reasons for purity in men as for virtue in women. She does not think that a vicious past can be got rid of by the mere turning over of a new leaf. The world, as everyone knows, winks at the sowing of "wild oats," and virtuous mothers unhesitatingly marry off their innocent daughters to men who only try to order their lives decently after having drunk the strong drink of indulgence to the lees. Against this practice, in its more venial as much as in its openly scandalous forms, Evadne makes a noble protest—a protest to which she gives effect, when the occasion for it comes, in her own life. Whether she does not carry her point too far is a question on which a good deal might be said, but it is not necessary to discuss that question here. Even, indeed, if it were admitted that Evadne might at last have yielded, it would be hard to show that her reasoning was wrong. Nor could one refuse to admire the brilliancy with

which some of her arguments are put: as, for instance, where she says:

"Saints should find a reward for sanctity in marriage; but the Church, with that curious want of foresight for which it is peculiar, induced the saints to put themselves away in barren celibacy so that their saintliness could not spread, while it encouraged sinners satiated with vice to transmit their misery-making propensities from generation to generation."

One of the truest conclusions enforced by the book is that of the power of excellent women to make men excel.

"There is this quality in men," says Evadne, "that they will have the best of everything; and if the best wives are only to be obtained by being worthy of them, they will strive to become so. As it is, however, why should they? Instead of punishing them for their depravity, you encourage them by overlooking it."

English mothers and maidens would do well to ponder this.

As a cosmopolitan and a master of many styles, Mr. Marion Crawford is able to lay the groundwork of his stories where he will, and to weave into them the characteristics of North or South, or East or West. But he is never so happy as when his plot, people, scenery, and atmosphere are drawn from that sunny Italy in which he likes best to live. When his subject is Italian, it matters not whether his plot be strong or weak; there is certain to be plenty of charm about the book. A reader who is exacting in such matters might complain of the slightness of the story in *The Children of the King*. It is slight enough, no doubt, but it is very choice. The characters are few, the action is confined to a small area and a short time, and, save for the one impressive incident which makes the culminating point of the tale, there is nothing to excite any strong emotions. But sensational stories and elaborate plots are to be had any day, whereas it is only when Mr. Crawford is in the mood to write them that we get such descriptions of the Calabrian uplands, of the delights of southern shore and sea, and especially of the perpetual summer that makes Naples so lazy and so lovely, as are contained here. The story turns on the true love of a Calabrian boatman and the false love of an Italian count—the one sparing nothing and making the supremest sacrifice, not for the attainment of his own impossible dream, but for the sake of the worshipped fair one; the other feigning a devotion for the sake of gain. The contrast between these opposite affections, and the men who display them, is admirably drawn. The Conte di San Miniato is perhaps a familiar reproduction of an old type; but Ruggiero, the rustic yellow-haired descendant of a problematical king, has all the freshness of a new type. Roughness and tenderness, crudeness of idea and fineness of feeling, perhaps often go together; but Roger, of *The Children of the King*, is a unique example of these combinations.

If *Through Another Man's Eyes* is a first novel, it is a very meritorious one, and of such promise that a better may be expected to follow it. The quality of the chapters is somewhat unequal; but when

Miss Holmes is at her best, she writes clearly, brightly, and with a good deal of force. She has great skill in the drawing of characters and the management of incidents. Her heroine, Magdalen Dumaresq, is a particularly happy creation. The girl's perfect naturalness in some rather trying situations is obviously true to life. The relations between the cousins, Magdalen and Tom, the noble independence of Geoffrey, and the calm and dignified mind and life of Arthur Montague—not to mention the various excellences of Colonel Gwynne—make very pleasant reading. The villains in the book are sufficiently black to give the necessary shadow to the sunny lights which abound in it.

There is nothing very "deplorable" in the incidents which come out in Mr. Norris's story. But the title of the book is no doubt suited to the point of view of the fussy little bookseller who tells the tale. He was an excellent little man, true in his instincts, just in his estimates of people, and politic in his relations with the great folk who honoured him by occasionally consulting him. Mr. Leslie Brooke, who illustrates the story, has drawn Mr. Sykes to the life. It would be superfluous to say of any story of Mr. Norris's that it is brightly and pleasantly written. In a marked degree those are the characteristics of *A Deplorable Affair*. If there is really anything deplorable about it, it is the circumstance that there is not more of it.

Mrs. Hungerford's Irish girls are as easily recognisable and as charming as John Leech's. Even when, as in *The O'Connors of Ballinahinch*, she constructs a story out of slight materials, she contrives to give vivid interest to it by some fresh examples of the type she draws so well. Of the three O'Connor girls who appear in this story, Molly, the youngest, is meant to be and is the most fascinating. Her love affair and her father's difficulties make up the substance of the tale, the sidelights of which are supplied by the conversations of the sisters, and in some part by the amusing love affairs of Geraldine and Kitty. Of course everything ends happily for everybody, as it ought to do in that lighter kind of fiction which Mrs. Hungerford writes, and writes so well.

The two leading characters, man and wife, in *Morris Julian's Wife* are no doubt meant to be strong impersonations, but what is imputed to them for strength is mere extravagance. Miss Ohnis writes well; but if she would put her talent to its best use, she will forsake melodrama and treat of things from points of view that are reasonably possible.

Mr. Edmund Downey is a practised spinner of "yarns." The short stories in *The Land Smeller*, of which the first gives its title to the book, are all excellent specimens of their kind; and the kind is a particularly good one. It is humorous and pathetic, comic and tragic, by turns. Mr. Downey's humour smells of the sea. He excels in the drawing of skippers with an aptitude for romancing. But his talent is equally marked in the more serious directions which it sometimes takes. For grim

tragedy, and vivid presentation of it in a short story, it would be hard to find anything more impressive than the powerful tale, "Greek joins Greek," in this volume.

GEORGE COTTERELL.

SOME CLASSICAL SCHOOL BOOKS.

Herodotus, V.-VI. Edited, with Notes and Appendices, by E. Abbott. (Oxford: Clarendon Press.) Dr. Abbott has fitted the text of Stein with notes of his own, so good that we regret there are not more of them. His edition must inevitably enter into competition with that of Mr. Shuckburgh, and it will be found that the latter has provided much more help for the young student. But where Dr. Abbott has pointed out a difficulty, he has generally removed it, and we only wish that it had been his plan to point them all out. Notes would have been useful on *μαθών* (5. 80), used for a dark saying, and on the comparatively rare use of *ακουσμέται* (6. 41). But Dr. Abbott has a very strong point in his Appendices. The little essays on Cleomenes, on the Alcmaeonidae, and on the Tyrants, are excellent of their kind, as good examples of cautious use of our authorities. The excursus on hero-worship is clear and suggestive, but suffers somewhat from the fact that the development of hero-worship is not traced down below Herodotus. In this cult we have just one of those usages or ideas about which it is not enough to know the shape it took at a given time, and where it came from, without also knowing where it went to, what it grew into. It would be well to see how the fact that a hero could (with religious sanction) be made any day, in the time of Herodotus, presently paved the way for the worship of Lysandros, of the Diadochi, of Roman governors, and finally of Roman emperors. Moreover, to change the local hero with or without religious sanction was often an expression for a political revolution, as befell at Sicyon and at Amphipolis; and such changes are one example of the standing alliance between religion and the state-order in Greece. We have noticed two passages in which Dr. Abbott's notes are not quite clear. One is on 6. 34. 1. 10. "The (Doloneian) envoys seem to have come back into Boeotia along the sacred way, which led from Delphi to Thebes, but subsequently they diverged from it, and reached Athens by another route (*ἐκπάροισαν*)." This seems to imply either that the sacred way stopped at Thebes, or that it went to Athens; and we do not know that either alternative can be proved. E. Curtius (Wegebau) maintained that the road originally went to the Attic tetrapolis on the coast, where the worship of Apollo began, and only later had a branch to Athens. To go to Athens was therefore turning off it. On 6. 53. 1. 9 (*ἢ δὲ ἂν ἀπὸ τοῦ λόγου χρεωμένῳ μέχρι Παράδος ἀρθῶν εἰρηναίᾳ*) the note says, "it is now clear that I had good reason for saying 'correctly as far as Persens'"; but many readers will understand this as meaning that *ἀπὸ τοῦ λόγου χρεωμένῳ* goes closely with *μοι*, which, of course, is not the case.

Plutarch's Life of Demosthenes. With Introduction, Notes, and Indexes. By H. A. Holden. (Cambridge: University Press.) Dr. Holden hopes that his new instalment of Plutarch will be a useful addition to the textbooks available for the study of the Greek language. Useful it certainly will be, if a most careful study of the meaning of Plutarch and of the language in which he has clothed it can ensure utility. He has given, too, a serviceable list of recent literature on the Philippic age. The notes, which do the greatest credit to the editor's scholarship, elucidate the sense and show the divergence of Plutarch in many respects from the Attic

standard. But the more painstakingly the editor has worked at this latter point, the more improbable he makes it that the *Lives* of Plutarch will be much read for any merely educational purpose, at least until taste changes. For good or for ill, teachers of this generation seem resolved that only the masterpieces of Greek literature shall be read by young students; and this cultivated exclusiveness can but be strengthened by an edition which points out how the literary man of Chaeronea used *μή* unclassically for *οὐ*, and allowed himself to employ un-Attic words and meanings of words. Dr. Holden introduces his text with a good sketch of Demosthenes' career. It contains little more than bare facts; but they are sifted facts, and will enable readers to judge for themselves about one of the most complex characters of antiquity. We have also found the *index græcitalis* useful, though we may be allowed to grumble at its having been compressed and left incomplete. As the word *δηάσθαι* is admitted to the index, it would have been well to cite for it chap. xix. 1, and especially chap. xxiv. 2. The Index itself, or a note, might have indicated whether with *δηάσθαι* in the latter passage Dr. Holden would advise us to supply *λόγον* or (which would be rather tautological) *γραφῆν*. The form *συνάχην*, too, in chap. xxv., perhaps deserves some comment.

An Elementary Latin Grammar. By H. T. Roby and A. S. Wilkins. (Macmillans.) Mr. Roby's two-volume Latin Grammar was reduced to the "School Latin Grammar" in one volume, and is now further reduced by Prof. Wilkins to this Elementary Latin Grammar. In the reduction the index has disappeared, which is a pity; but the main lines of the more advanced editions are here laid down, see Preface. It breaks away from the more old-fashioned Grammars—e.g., the "Public School"—(i.) in its division of nouns into a first class (p. 9) with stems in *a, e, o*; a second class with stems in *u, i*, or consonantal—thereby abolishing old declensions; (ii.) in dividing verbs into those with consonant stems such as *reg.* (p. 54), and those with vowel stems, such as *ama.*, with some special forms added; (iii.) the syntax is rewritten on the lines of Roby's larger Grammar. It is, in materials, an excellent book which has suffered somewhat in reduction (though the list of irregular verbs on p. 85 deserves great praise)—e.g., the *dative of agent* is misleading, on p. 114; it should have been stated that its ordinary use is with the gerundive; the ablative is puzzlingly described as "instrument or price"; p. 115 needs more explanation and clearer classification: the arrangement only becomes clear by reference to the larger Grammar. Surely, too, the ablative of circumstances occurs otherwise than with participles only. On p. 124 the account of intransitive verbs is obscure, and not suitable for elementary grammar without further explanation. On p. 136, *si iusseris faciam*, is an unlucky instance, as the boy might think it was future perfect, followed by future simple. On p. 137 the analysis of final sentences (why omit *quo?*) is obscure, without further explanation; as to *quin, dum*, and verbs of fearing, it may be right to class these as final, but it is stated too curtly. On p. 149, if such sentences are properly sentences of purpose or result, they are adverbial, and should not be classed as substantival. On the whole, the book is not so good of its kind as the other two editions of the Grammar. It is, no doubt, difficult to reduce and yet keep clear; here the reduction is more successful in the accident than in the syntax. Is there anywhere in the book any statement about the ordinary use of the relative? and, if not, should it have been omitted?

Latin Prose Composition. By Prof. George G. Ramsay. Vol. II. (Oxford: Clarendon Press.) It is no light labour to have got together nearly 500 passages, all suitable to Latin prose, but graduated in point of difficulty; most of them of great interest in themselves (we heartily congratulate the professor on his selection—e.g., of Raleigh's last letter, on p. 333, for ingenious youth to study and translate), and all with some touch that it is educative to reproduce in another tongue. We observe (p. 269) that here, as in other collections of this sort, Keats's Preface to *Endymion* appears. For its beauty it cannot appear too often: for adaptation to Latin we think it ill-fitted, except in the case of a scholar who has practically mastered the art of Latin prose. But the "Introduction to Continuous Latin Prose" (pp. ix.-lxxxviii.), with which the volume opens, is the best thing of its kind that we have ever seen: the chapters (33-41) on the use of Metaphor, are invaluable: so are those "On Latin Order," and "On Rhythm." The professor (Preface, p. v) claims to have been teaching Latin prose for thirty years; and he still thinks it "an unrivalled discipline for acquiring clearness of thought . . . and simplicity and force of style." It may well be so, for the best judges have thought so. But yet we disbelieve in panaceas, though we admire the enthusiasm which gets them their reputation.

NOTES AND NEWS.

WE hear that the forthcoming number of the *Nineteenth Century* will contain a patriotic song by Mr. Swinburne, and also an article by Mr. Theodore Watts on Tennyson.

PROF. PELHAM's long-looked-for History of Rome is at last ready, and Messrs. Percival & Co. will publish it on May 1, simultaneously with Messrs. Putnam's Sons in New York. The object of the author is to give a clear and readable sketch of the general course of Roman history. Care has been also taken to give full references to the chief authorities, ancient and modern. It starts with the foundation of the city, deals at length with the conquest of the Mediterranean states and the organisation of the imperial government, and finishes with the last invasion of the barbarians (476 A.D.).

THE Duchess of Cleveland, who some few years ago published an elaborate genealogical work on the Roll of Battle Abbey, will shortly issue, through Messrs. Macmillan, a fresh examination of that modern historical puzzle, the identity of Kaspar Hauser, which was the subject of a not very satisfactory book only last autumn.

MRS. J. Y. GIBSON is preparing from the diaries of her sister, Mrs. Lewis, an account of the recent discovery of the Codex of the Syriac Gospels at the Monastery of St. Catherine's, Mount Sinai. The volume, which will be published shortly by Messrs. Macmillan & Bowes, of Cambridge, will contain an illustration of the monastery and of a page of the MS.

THE tenth and last volume of Mr. Spencer's "Synthetic Philosophy" is through the press, and will be issued early next week. This is the second volume of *The Principles of Ethics*, in which, along with Justice previously published, there are now included two new parts on Negative and Positive Beneficence. For the convenience of those who already have copies of Justice, these two new parts will shortly be issued together as a separately bound volume. Mr. Spencer has not finished, however; for there still remains to be filled up the gap left in *The Principles of Sociology*.

MR. C. L. TUPPER, of the Bengal Civil Service, has written a treatise on a branch of Indian government which is of special interest

from the point of view of international law: namely, the relations between the paramount power and the so-called feudatory states. It will be published immediately by Messrs. Longmans, under the title of *Our Indian Protectorate*.

THE new volume of short stories by Mr. Rudyard Kipling, which Messrs. Macmillan will publish very shortly, is entitled *Many Inventions*—and not "Many Intentions," as we have seen it styled in some American papers.

MR. CONAN DOYLE's historical novel, "The Refugees," which is now running through *Harper's Magazine*, will be published, in three-volume form, by Messrs. Longmans, on May 8.

MESSRS. A. D. INNES & Co. announce a new volume of *Studies and Stories*, by Mrs. Molesworth, with a frontispiece by Mr. Walter Crane.

IN view of the fact that Winchester will this year celebrate the five-hundredth anniversary of its opening, the Rev. William Tuckwell has written a volume entitled *The Ancient Ways: Winchester Fifty Years Ago*. Mr. Tuckwell, who is well known to several generations of Wykehamists as fellow and chaplain of New College, was at school in the forties with Bishop Ridding, Lord Justice Lopes, Frank Buckland, Mr. S. R. Gardiner, Sir Antony Hoskins, &c.

WHILE Winchester celebrates this summer its quingentenary—for so we are taught to spell it—Marlborough will celebrate its jubilee. Apart from other memorials, a history of the school, from its foundation to the present time, has been written by Messrs. A. G. Bradley and A. C. Champneys, with a special chapter on games and sports by Mr. J. W. Baines. The work will have numerous illustrations.

THE second volume of the Camden Library will be issued by Mr. Elliot Stock immediately. The subject is *The Sculptured Signs of London*, by Mr. Philip Norman. The volume is fully illustrated, and has an introduction by Mr. Henry B. Wheatley.

THE new volume of the Abbotsford series of Scottish Poetry, edited by Mr. Eyre Todd, will consist of ballads—legendary, imaginative, historical, and humorous. Every effort has been made to provide an authentic text; and each ballad is furnished with an introductory note, stating what is known of its origin, its composition, and its bibliography. The volume will be issued, in a few days, by Messrs. William Hodge & Co., of Glasgow.

MR. JOHN MURRAY announces a new edition of Herman Melville's *Typee* and *Omoo*, which—if we remember aright—the same firm published in their Colonial and Home Library, more than forty years ago, before their first appearance in America. Mr. H. S. Salt has written a memoir of the author; and each volume will have a map and illustrations from drawings made in the South Seas.

MR. WILLIAM SHARP contributes "A New Estimate of Victor Hugo" to the May issue of the *Literary Review*.

THE forthcoming number of the *Eastern and Western Review* will contain articles on "The Servian Coup d'Etat," by M. Ched. Mijatovich, formerly Servian Minister for Foreign Affairs; and on "Zante: the Flower of the Levant," by Mrs. E. M. Edmonds. The series of papers on "Turkey To-day" and on "The Ancestors of the House of Orange" are continued.

MR. LESLIE STEPHEN is to deliver a lecture upon "Decay of Character," before the London Ethical Society, on Sunday next, April 30, at 7.30 p.m., at Essex Hall, Strand. The lecture will be followed by questions and a short discussion.

ON Tuesday next, May 2, Prof. R. K. Douglas will begin a course of three lectures at the Royal Institution on "Modern Society in China"; and on Saturday, May 6, Mr. Henry Craik will begin a course of three lectures, of which the first will deal with "Johnson and Milton."

AT the anniversary dinner of the Royal Literary Fund, which was held on Wednesday, the chairman (Mr. A. J. Balfour) took occasion to refer, in eloquent terms, to the active service that the late Earl of Derby had rendered to the Fund, as president for the last eighteen years. Lord Derby had also been for eight years president of the Art Union.

A GENERAL meeting of Wykehamists will be held at the Westminster Palace Hotel, on Thursday next, May 4, at 3.30, to consider the following resolution, which has been adopted by a representative committee:—

"That a fund be raised for the purpose of commemorating the five-hundredth anniversary of the opening of Winchester College, and that such fund be applied (1) to the restoration of Wykeham's Chantry in the Cathedral, and (2) to establishing a group of memorial buildings for the preservation of Wykehamical antiquities, and the encouragement of art, archaeology, natural history, and other sciences."

THE twelfth and concluding volume of the *Anales del Reino de Navarra*, by P. José de Morel, has just appeared. It contains the continuation of the Siege of Fuenterrabia, and excellent indices to the whole work. This publication does great credit to the publisher and printer, E. Lopez, of Tolosa, Guipuzcoa.

UNIVERSITY JOTTINGS.

WE understand that Mr. D. G. Ritchie, of Jesus College, Oxford, is a candidate for the vacant chair of logic at Aberdeen.

PROF. KIRKPATRICK has been appointed Lady Margaret's preacher at Cambridge for the coming year.

PROF. SKEAT is lecturing at Cambridge this term on the reading of Old English MSS., and on difficulties in Middle English literature.

PROF. MACALISTER, who is this year president of the Anthropological Institute, announces three anthropological lectures at Cambridge on the Races of Australia, the Ancient Egyptians, and the Prehistoric Races of Britain.

PROF. J. W. HALES, Clark lecturer in English literature at Trinity College, Cambridge, proposes to deliver a course of six lectures during the present term on "Shakespeare's History Plays."

MR. STANLEY MORDAUNT LEATHES, of Trinity College, has been appointed to the office of assistant registrar at Cambridge, which is vacant by the resignation of Mr. C. E. Grant.

THE Oxford Art Society will open its second annual exhibition on May 22. Messrs. Briton Riviere, E. Burne-Jones, and W. Hunt have just joined, while on the other hand the society has lost a valuable contributor in Mr. Claude de Neuville.

THE following have received the honorary degree of LL.D. at Glasgow:—Dr. Butler, Master of Trinity College, Cambridge; Mr. J. K. Ingram, of Trinity College, Dublin; Prof. Alexander Macalister, of Cambridge; Mr. W. H. White, Director of Naval Construction; Mr. John Young, under-keeper of the Hunterian Museum, Glasgow.

AT the recent graduation ceremony at Edinburgh, seven women were presented for the M.A. degree. The total number who

matriculated during last year, for the purpose of attending classes in the faculty of Arts, is 70.

A COURSE of twelve lectures on "Dante's Inferno" will be delivered, in Italian, by Prof. A. Farinelli at University College, Gower-street, on Tuesdays and Fridays at 3 p.m., commencing on May 2. Admission is free.

PROF. BUCHHEIM will deliver a course of eight lectures, in German, upon "Goethe's Faust," at the ladies' department of King's College, in Kensington-square, beginning on Thursday next, May 4.

In connexion (apparently) with an academical department of the Chicago Exhibition, an encyclopædic work upon the universities of Germany has been compiled, under the general editorship of Prof. W. Lexis, professor of political economy at Göttingen. It is in two volumes, which are divided into two unequal parts. The first part, of about 170 pages, deals with the history, development, and general character of the universities. It is written by F. Paulsen, of Berlin, with a special chapter on statistics, by J. Conrad, of Halle. The second part, of more than 800 pages, deals separately with each faculty and with every department of the faculty. For example, to take only one division of "Philosophy"—the philosophical—we find that classics is treated by U. von Wilamowitz-Möllendorf, German by H. Weinhold, English by A. Brandl, Romance by A. Tobler, Oriental by E. Sachau, Indian by F. Kielhorn, Indo-Germanic by K. Brugmann, and Celtic by H. Zimmer. The work is dedicated to the German Emperor, and will be published in this country by Messrs. Asher & Co., of Bedford-street, Covent Garden.

ORIGINAL VERSE.

TO A BLACKBIRD THAT HAS BUILT IN OUR PORCH.

WHERE the sun strikes, slanting west,
See, a nest
Built among our porch's creepers;
In the tangled jessamine
And woodbine—
Birds, the house's airy keepers!
Where our footsteps come and go,
To and fro,
Ever o'er the threshold straying,
They have built it safe on high,
Warm and dry,
Leafy tendrils round it playing!
Say, my blackbird, art thou he
Who from tree,
Who from bush cam'st at fearless prying?
Camest with a fierce, shy hop,
Then—dead stop!
Watching, while the flakes are flying!
Where the other birds have fed
On my bread,
On my scraps of meat and gristle,
Then, at length, upon my sill,
Orange bill!
Thou alightest with shrill whistle.
Pausing ever, looking round
On the ground,
Thou dost peck, sharp-set with hunger;
Ended is thy day's repast
Now at last,
So be off, black balladmonger!
Water I have poured for thee,
Blackbird, see,
In this bitter winter weather;
And with shrill and eager cry
Thou, with joy,
Now dost drink and splash together.
Nor the memory of this day,
Cold and grey,
Grateful bird hast thou forgotten!
Lo, this blossom-crowned spring
Thou dost sing
In reward for harvests gotten!

And, where sun-rays slanting west
Gild thy nest,
Thou dost guard our house's portal;
May it still resound with song,
Blackbird, long!—
Love and Song are still immortal!

KATE FREILIGRATH KROEKER.
Forest-hill : April, 1893.

OBITUARY.

JOHN ADDINGTON SYMONDS.

A LARGE circle of friends, and a still larger circle of literary admirers, will have been shocked at the news of the death of Mr. J. A. Symonds, which took place at Rome on Wednesday, April 19. Though for twenty years a confirmed invalid, his vitality was so great that we had come to regard him as destined for a long life, under the conditions which he was compelled to observe. But it seems that an attack of pneumonia, which his friends always dreaded for him, suddenly carried him off.

Mr. Symonds was born at Bristol in 1840. His father, who bore the same Christian names as himself, was for many years the leading physician in the West of England. He was also a man of high culture, and the author of several essays and lectures on literary subjects, which the present writer remembers to have read in his youth. His grandfather received the privilege of "pharmacopola" to the University of Oxford in 1807, in which capacity two generations have since succeeded him. John Addington, the younger, was educated at Harrow, and at Balliol College, Oxford. He obtained a first class in Moderations, and again in the Final Classical School, his name appearing next to those of Mr. Bosworth Smith and Mr. G. A. Simcox. It may further be recorded that Mr. Swinburne was his senior at Balliol by three years, and Mr. Pater almost his contemporary. He won the Newdigate prize for English verse, and also the English Essay, when the subject happened to be "The Renaissance." On taking his degree in 1862, he was forthwith elected to a fellowship at Magdal n, which he forfeited two years later on his marriage. His wife was a younger sister of Miss Marianne North. One of his sisters married Sir Edward Strachey, another the late Prof. T. H. Green.

Mr. Symonds did not start as a writer quite so early as is the fashion now-a-days. We believe the first book that bears his name is a collection of his father's *Miscellanies* (1871), to which he prefixed a memoir. But thereafter his books followed so rapidly and so continuously as to amount to a total of more than thirty volumes in about twenty years. And this, in addition to articles in the magazines, and frequent contributions to the press. As any one could see who received letters from him, he positively enjoyed what most find so distasteful—the manual labour of writing. And there can be little doubt that both his weak health and his comparative isolation constrained him to keep himself in touch with the world by means of publication. But his life was by no means confined to books. He was happy in his wife, his daughters, and his mountain-home at Davos, where he took a warm interest in the out-of-door pursuits of the Swiss peasantry and of the English visitors. Above all, he had a passion for friendship. Many young writers, of prose as well as of verse—some of whom had never seen his face—will never forget the enthusiastic appreciation with which he encouraged their early efforts. He never repelled any who sought counsel of him, and we doubt if he ever wrote a line of censure. Considering the characteristics of the literary temperament, this is much to say of one who was above everything a critic.

It is impossible here even to enumerate all his works, or to attempt an estimate of their value. His magnum opus is, of course, his *Renaissance in Italy*, which appeared in no less than seven volumes between 1875 and 1886. But with all its learning, its insight, and its eloquence, this somehow fails to reach the standard of an ideal history. It is rather a series of aperçus than a continuous narrative. So, again, with his recent *Life of Michelangelo* (1892). Despite the labour expended upon it, and the brilliance of the style, we seem to feel that the final word has not been spoken: that the author did not lose himself in his subject. The shorter biographies of *Shelley* (1878), *Sir Philip Sidney*, and *Ben Jonson* (both 1886), are adequate to the series to which they belong, but not otherwise notable. The four or five volumes of verse show a graceful fancy and a competent technique; but their matter is chiefly of interest as revealing the emotions of the author. The two collections of *Sketches in Italy* (1874 and 1879), together with *Italian Byways* (1883), contain admirable descriptions of scenery, illuminated by historical associations and by sympathy with the realities of modern life. The two early books, *Introduction to the Study of Dante* (1872), and *Studies of the Greek Poets* (1873)—both of which are immediately to appear in new editions—are excellently adapted to their purpose, of stimulating knowledge of classical masterpieces by criticism that is both scholarly and popular. We have left to the last one department of Mr. Symonds's varied work, that of translation. His renderings of Michelangelo's Sonnets (1878), and his version of Cellini's Autobiography (1887), will, we think, take their place among the few permanent additions to English literature from foreign sources.

J. S. C.

PROF. R. L. BENSLY.

WE have also to record, with much regret, the death of Prof. R. L. Bensly, which took place at Cambridge, after a short illness, on Sunday, April 23.

Robert Lubbock Bensly was born, near Norwich, in 1831. From King's College, London, he passed to Gonville and Caius at Cambridge, and graduated in the second class of the classical tripos. After studying at Halle, he gained the Tyrwhitt scholarship, was appointed lecturer in Hebrew at his own college, but was not elected to a fellowship until 1876. Eleven years later, he succeeded the Hon. I. Keith Falconer as Lord Almoner's reader of Arabic—an office which had previously been held by the ill-fated E. H. Palmer. He was also a member of the company of revisers of the Old Testament.

Though a devoted student of Hebrew and Syriac, Prof. Bensly was not a productive writer. Perhaps his most important work was his edition of *The Missing Fragment of the Latin Translation of the Fourth Book of Ezra* (1875). The admirable obituary in the ACADEMY (June 1, 1889) of Prof. William Wright, whom he revered as his master, was from his pen. Last winter he went to Egypt with his wife, not for a holiday, but to study documents on the spot. At Cairo, he made a collation of the Akhmim Greek texts of the Book of Enoch and of the Gospel and Apocalypse of Peter (ACADEMY, February 11); and then he went on to the Convent of St. Catherine on Mount Sinai, where he spent some five weeks assisting to decipher and transcribe the palimpsest of the Four Gospels in Syriac, discovered there by Mrs. S. S. Lewis (ACADEMY, April 15). It is sad to think that he has not lived to see the publication of this work, the importance of which he was almost the first to recognise,

some of the latest results of his Sanskrit and Pali studies, including an ingenious emendation of "Katha-Sarit-Sargara 3.37," and a comparative treatment of a "Legend of an Eclipse of the Sun" in the Rig-Veda and in the later Buddhist texts. Dr. F. T. Chester, of Harvard, spoke upon "Early Moslem Promissory Notes;" and Mr. C. C. Torrey, of Andover, investigated the story of Abbas ibn al-Ahnas and its relation to the tales of the Thousand and One Nights. Mr. F. E. More, of Harvard, showed the influence of Hindu thought on Manichaeism; and Prof. M. Bloomfield, of Johns Hopkins, among other communications, sent a suggestion regarding the etymology of the Sanskrit word *uloka*, explaining it as *uru-loka*, *ul(u)loka*. The Rev. W. H. Hazard, of Harvard, added four announcements of investigations in the Semitic field, one of the papers dealing with "Syriac Charms in the Harvard Museum." Sanskrit studies on "Six Parichishtas of the Atharva-Veda" were received from Dr. E. W. Fay, of Texas, and on "A Possible meaning of *su* in the Rig-Veda," from Prof. C. H. Tolman, of Wisconsin. In conclusion, Prof. G. F. Moore made a few timely remarks on the valuable library of Lagarde, which the University of the City of New York has been so fortunate as to secure.

The annual election of officers was held, the following being chosen for the ensuing year: president, D. C. Gilman, president of Johns Hopkins University, Baltimore; vice-presidents, Dr. W. H. Ward, editor of the New York Independent, Prof. C. H. Toy, of Harvard and Prof. J. H. Hall, of the Metropolitan Museum of Arts; corresponding secretary, Prof. C. R. Lanman of Harvard; recording secretary, Prof. D. G. Lyon of Harvard; librarian, A. van Name, librarian of Yale University; directors, Prof. P. Haupt and Prof. M. Bloomfield of Johns Hopkins, Talcott Williams of the Press, Philadelphia, Prof. E. W. Hopkins of Bryn Mawr, Prof. A. L. Frothingham of Princeton, Prof. R. J. H. Gottheil of Columbia, and Prof. G. F. Moore of Andover.

This meeting, in general, proved to be one of the most interesting and important in the history of the society, which then adjourned to meet next year.

A. V. W. JACKSON.

CORRESPONDENCE.

THE DATE OF VIKRAMĀDITYA.

London: April 22, 1893.

The extracts from the Gurjaradesha-bhūpāvali in Pandit Jwāla Sahāya's article on the Samvat Era (*Asiatic Quarterly Review*, April, 1893), seem a really important contribution to the vexed question of the date of Vikramāditya. Their value lies in this, that they give Vikramāditya a place in a line of kings extending continuously from the death of Buddha's contemporary, Mahāvira, the Jaina Tirthankara, to the Musulman conquest of Gujarat under Ala-ud-din Khilji. Now, we know the date of Mahāvira's death, sixteen years after Buddha's, that is, in 527 B.C., and we know the date of the conquest of Gujarat, A.D. 1309; so that we can check the date of Vikramāditya in two ways: by counting up till we come to Buddhist synchronisms, or counting down to the days of the Musulman invasion, where we have Ferishta and the Muhummadan annalists. As Pandit Jwāla Sahāya has not tabulated his results, it may be well to do so, giving the year of accession of Vikramāditya's successors according to the Samvat era.

We have first Pālaka, who ascended the throne "the very night when Mahāvira breathed his last"; that is, 527 B.C.

Pālaka	reigned	60 years,	then
Nine Nandas	"	155 "	from B.C. 467
Moryas	"	108 "	" 312

Pushpamitra					
Balamitra	"	130	"	"	204
Naravahana	"				
Gardabhilla	"	13	"	"	74
Śaka invasion	"	4	"	"	57
Vikramāditya	"	86	"	from Sam.	1
Vikramāditya's son	"	49	"	"	86
Śalivāhana	"	50	"	"	135
Balamitra	"	100	"	"	185
Harimitra	"				
Priyamitra	"	272	"	"	285
Bhānumitra	"				
Āma	"				
Bhoja	"	245	"	"	557
Five others	"				
Banarāja	"	60	"	"	802
Yogarāja	"	35	"	"	862
Kshemarāja	"	26	"	"	897
Bahadurāja	"	29	"	"	923
Badhara Sinha	"	25	"	"	952
Ratnāditya	"	15	"	"	977
Samanta	"	7	"	"	992
Mūlarāja	"	55	"	"	999
Chālukyas	"	245	"	"	1054
Viradhavala	"	10	"	"	1299
Four kings ending with	"				
Karana Deva	"	60	"	"	1309
Who was succeeded by	"				
Khizr Khan Khilji	"			"	1369

That is, in A.D. 1311 or 1312; thus agreeing very well with the Musulman date.

Now, many of these dates can be checked from independent sources. For the Chālukyas, for instance, we have contemporary inscriptions from the end of the tenth to the end of the twelfth century; while the first of the Moryas, Chandragupta, brings us into touch with Greek history.

Pandit Jwāla Sahāya should publish a text of the Gurjaradesha-bhūpāvali, which may offer points of contact with the Rājatarangini, which Dr. Stein's forthcoming introduction and commentary will do much to elucidate.

CHARLES JOHNSTON.

THE SEMITISM OF THE HITTITES.

Cheshunt, Herts: April 24, 1893.

The letter from Mr. Tyler in the ACADEMY of April 15 raises some interesting questions in connexion with the Semitic loan-word *bīt chilāni*, employed by the Assyrians from the time of Sargon to that of Assurbanipal (*Cyl.* vi. 123; x. 102). I am not aware that it occurs in any inscription earlier than the time of Sargon. There are two points to which I wish to draw attention.

1. Is Mr. Tyler justified in pressing the phrase *ekal Chatti*? If he were citing from a ninth century inscription, his argument would have considerable force; but has he carefully weighed Dr. Schrader's investigations in the excursus to *Keilinschriften und Geschichtsforschung*, pp. 225-236 (*cf.* *COT.* i., p. 92 *sq.*)? After a careful examination of the evidence, the conclusion arrived at is that, before the time of Sargon—

"The phrase 'land Chatti' had been extended in signification, Syria and the Phœnicio-Philistine coast-land on the Mediterranean Sea being included under the same expression. Ashdod = *nishī māt Chatti*."

It is true that Schrader admits further on the possibility that, even in Sargon's time, a distinction may still have been made between *māt Chatti* and *māt acharri*; and he appears even to allow the stricter use of the term in *Sarg.*, *Cyl.* 64, upon which Mr. Tyler relies. But the argument surely loses its force with respect to the Hittite origin of the Semitic phrase *bīt chilāni*, in the light of the clause which follows in the parallel passage of the great Khorsabad inscription 161-2: *Sha ina lishān māt acharri bīt chilāni ishanushu*—"which, in the language

of the Western country, they call *bīt chilāni*." I do not, however, say this with any desire to disparage the value of Mr. Tyler's investigations. I admit that the hypothesis that the Hittite speech was Semitic would account for such obviously Semitic names as Ephron, Uriah, &c., and for the occurrence of the name for deity in *Jahu* (or *Ilu*) *bīd*. But here also other explanations are possible.

2. Dr. Cheyne has been good enough to refer to my own contribution in *COT.* vol. ii., p. xii. (Additions and Corrections). I there proposed that in 1 Kings vi. 4, *בית חלוני* was nothing more than this very architectural term. I supposed it to have been introduced among the Hebrews in the time of Solomon by the Phœnician skilled workmen. Both LXX and Punctuators, misled by the occurrence of *חלון* in the preceding and following verses, naturally misunderstood an old and obsolete *terminus technicus*. It is, moreover, possible that *חלון* in the preceding verse may have been an architectural term of larger structural significance, which included *בית חלוני* as a main portion. The verse would then signify "and he made for the portico overlaid beams close fitting." This fairly accords with Jer. xxii. 14 (assuming the Massoretic tradition to be correct), in its reference to the portico "ceiled with cedar-wood and painted with red ochre," and also with Sargon's Cylinder, l. 64, "beams of cedar wood and cypress I laid above them," i.e., each of the eight (?) porticoes. We might also compare 1 Kings vii. 7. As for the definite article *לְבֵית חֲלוֹנֵי*, compare the parallels in Gesen. § 110, 2b. But a really serious objection to this attractive theory is the use of the expression *חלונות אשכוליים* in Ezek. xl. 16, xli. 16, where the signification is probably "windows fast closed," being a condensed equivalent of the phrase in our Massoretic version of 1 Kings vi. 4, "windows of close shut lattice," as Davidson in Ezekiel (like Themius), takes it (better than Cornill's *schräg einfallende Fenster*, apparently windows with inward sloping wood-work, i.e., funnel-shaped). But is this equivalence quite certain between Ezek. xl. 16 and 1 Kings vi. 4? If so, then Socratic *μακρὸν* has effectively proved my offspring to be *ὁ ὁ γὰρ ἀλλ' ἀνεμῖον*! Assyriology, however, as Prof. Fried. Delitzsch has taught us, should make us keep our eyes open to new possibilities, especially in such complex and difficult sections as 1 Kings v. 15–ix. 15, where, as Stade has clearly shown (*ZATW*, 1883, p. 129 *sq.*, *Gesen.*, p. 312 *sq.*), a fundamental document, difficult to extricate in its entirety and crowded with obscure architectural terms, has been frequently worked over and injured by later tradition.

OWEN C. WHITEHOUSE.

London: April 24, 1893.

I have to thank Prof. Cheyne for his letter directing attention to the unquestionable fact that the Rev. C. J. Ball had carefully recognised the Semitic character of Sargon's Hittite expression *Bīt chilāni*. I appreciate too highly Mr. Ball's services to science to have the slightest wish to detract in any degree from their merit. I fail, however, to find that Mr. Ball made any reference to the *challanai* of Jer. xxii. 14. Prof. Whitehouse does refer to this passage in the "Additions and Corrections" to his translation of Schrader (vol. ii. p. xii.) and, alluding apparently to an article by Farth in Bezold's *Zeitschrift* (1888 p. 93), speaks of *bīt chilāni* as meaning "portico," and as being a "technical Assyrian term." Thus what, in my judgment, is the true relation between Sargon's palace described as a *bīt chilāni* and the *challanai* of Jehoiaquim's palace is altogether missed. Prof. Cheyne does not regard as

probable the occurrence of a Hittite form in a Hebrew prophecy. He would seem to prefer the textual change which he mentions. I, on the other hand, should doubt the admissibility of this change. The probability or otherwise of *challanai* being a Hittite form must, I should say, to a great extent, be decided after a careful consideration of the context, and of the striking fact that both *chilani* and *challanai* are used with reference to palaces. With respect to Ezek. xvi. 3 I do not certainly know what is the conjecture of Prof. Sayce's to which Prof. Cheyne refers. Ezek. xvi. is a chapter to which my attention was first attracted now many years ago. I may add that it contains allusions which, considered by themselves, would seem to point to an historical tradition differing from that usually received. With respect to the Zinjirli inscriptions, of which Prof. Cheyne asks my opinion, it may be premature to speak very decidedly; but certainly, if we may judge from present appearances, the Hittite question seems likely to be decided before long to the full satisfaction of the Semitists. At the same time we should not forget those pig-tailed figures on the monuments. These indeed were probably aliens and conquerors; but they may very well have left traces of their presence on the language, especially in proper names.

THOMAS TYLER.

P.S.—It may be worth mentioning, with reference to the Zinjirli inscriptions (one of which was translated by Dr. Craig in last week's ACADEMY), that, in Prof. Sachau's opinion, they proceeded from a people nearly allied to the Hebrews, not only in race and language, but also, to some extent, in religious views. One of the national deities was *Rekub-El*, "The Chariot of God." Prof. Sachau suggests a possible connexion with the Hebrew "*cherub*" (*kerub*). It was an old etymology which transposed the *k* and *r*, and so made "*cherub*" into "*chariot*." In this connexion may be compared not only the living creatures of Ezekiel's vision and their office, but especially Psalm xviii. 10, "And he rode upon a cherub and did fly," &c. Thus at last we may get an explanation of that much vexed word "*cherub*."

T. T.

SCIENCE NOTES.

THE following arrangements have now been made for the meeting of the British Association this year at Nottingham. The new president, Prof. J. S. Burdon Sanderson, will deliver his address on Wednesday, September 13; two evening discourses will be given—on Friday, by Prof. Arthur Smithells, upon "*Flame*"; and on Monday, by Prof. Victor Horsley, on "*The Discovery of the Physiology of the Nervous System*"; there will be soirees on Thursday and Tuesday, and the usual excursions to places of interest in the neighbourhood of Nottingham, on Saturday and Thursday. The list of vice-presidents and secretaries of sections has also been settled.

THE annual meeting of the Royal Institution will be held on Monday, May 1, at 5 p.m.

IN addition to the ordinary meeting of the Chemical Society on Thursday next, an extra meeting will be held on the following day (May 5), which is the anniversary of the death of A. W. von Hofman. Memorial addresses are to be delivered by Lord Playfair, Sir F. A. Abel, and Dr. W. H. Perkins.

AN extra meeting of the Institution of Civil Engineers will be held on Thursday next, May 4, when the first James Forrest Lecture will be delivered by Dr. W. Anderson, on "*The Interdependence of Abstract Science and Engineering*."

MESSRS. SWAN SONNENSCHNEIN & Co. will shortly publish a work by Dr. Edward Berdoe, entitled *The Healing Art: a Popular History of the Origin and Growth of Medicine in all Ages and Countries*. A novel feature will be the chapters on medicine from the anthropological point of view, savage theories of disease and treatment, medical superstitions, charms and amulets.

MESSRS. HENRY SOTHERAN & Co. will publish immediately an Analytical Index to the works of John Gould, compiled by Dr. R. Bowdler Sharpe. It contains complete cross-references to all the species figured in Gould's books, together with a memoir, a bibliography, and a portrait.

As this year is the centenary of the death of John Hunter, the founder of scientific surgery, it has been decided to have an exhibition of Hunterian relics at the Royal College of Surgeons on June 5, this also being the jubilee of the fellowship. In addition to the articles which are the property of the college, many interesting relics have been promised by their present possessors for exhibition. A number of letters will also be shown, including several from Hunter to Edward Jenner. It may be mentioned that John Hunter's famous collection was bought by the Government from his executors for the sum of £15,000, and placed under the care of the college in 1799.

AT the last meeting of the Zoological Society, it was announced that the council had awarded silver medals to Mr. Cameron of Lochiel, and to Mr. J. P. Grant of Rothiemurchus, in recognition of their efforts to protect the osprey in their respective districts of Scotland. A communication was also read from General Sir Lothian Nicholson, respecting the Barbary apes living on the Rock of Gibraltar, which were stated to have multiplied of late years, and are now supposed to number nearly sixty. Among the additions to the society's menagerie during the preceding month were specially mentioned three white-tailed gnus from the Transvaal and three spring-boks.

PHILOLOGY NOTES.

THE last number of the *Babylonian and Oriental Record* (David Nutt) contains several articles of interest. Prof. Terrien de Lacouperie, writing more discursively than usual, examines the connexion between early China and Western Asia, as shown by the common existence of certain customs, such as the artificial tapering of the head, the cutting of steaks from live cattle, &c. Writing about the origin of riding—a subject discussed by several correspondents in the ACADEMY of January, 1891—he is disposed to conclude that it began in Media, on the eastern borders of Assyria, about 1000 B.C. Dr. E. Bonavia adduces evidence to prove that the citron was introduced into Egypt during the XVIIIth Dynasty (1600 B.C.), and that it was also known in ancient Assyria. With regard to its fingered form (caused by the atrophy of some of its divisions), which is known in China as "*Buddha's hand*," Prof. T. de Lacouperie traces this back as early as 700 A.D. The Rev. Dr. A. K. Glover concludes his series of papers upon "*Tablet Inscriptions of the Jews of China*," referring them to a period between 1600 and 1800, when Persian Jews came by caravan and by water, and revived the lost knowledge of Hebrew among the Jews of Kai-fung-fu. The earliest of the corresponding inscriptions in Chinese goes back to 1488; the latest is dated 1797. Finally, Prof. C. de Harlez, of Louvain, commences a translation of the *Kia-Yü* or *Familiar Sayings of Kong-tze*, who is none other than Confucius.

REPORTS OF SOCIETIES.

SOCIETY OF LITERATURE.—(Wednesday, April 17.)

THE Master of St. John's College, Cambridge, in the chair.—Dr. Dayles Lithgow delivered the fourth of a series of lectures upon English literature, his subject being "*The Lake Poets and their Influence on English Poetry*." He introduced his subject by referring to the so-called Classical School, the beginning of which he traced back to the Elizabethan era. Regarding Waller as the actual founder of the school, which Dryden, Denham, and Pope did so much to cultivate, the lecturer showed that it was really a period of poetical degeneracy and artificiality, which many authorities are now disposed to regard as a great hiatus in the development of English verse. This was succeeded, almost contemporaneously with the promulgation of the Transcendental Philosophy in Germany, and the action of those political and social forces that culminated in the French Revolution, by a mental awakening and the diffusion of a new spirit, the influence of which was first felt by Cowper and Crabbe in England, and by Burns in Scotland. To Wordsworth, however, was indubitably due the renaissance of English poetical literature in the present century, and he may be regarded as the father of a new poetical era. The lecturer gave some biographical details of the Lake poets—Wordsworth, Coleridge, and Southey—and a brief critical analysis of their life work, with characteristic quotations from their respective poems. He also referred in some detail to the principles of the Lake School, especially dwelling upon the intellectual insight and exalted moral fervour of their teaching; and, with regard to their influence upon English poetry, he showed that every contemporary and succeeding poet owed something to their enlightenment and example. Moreover, their love for and interpretation of the phenomena of nature were unsurpassed; they restored to English verse descriptive power which had lain dormant for nearly two centuries; and finally, the simplicity and earnestness, the robust intelligence, moral fervour, and majestic spirit of Wordsworth, the vivid imagination, subtlety of thought, and unrivalled music of Coleridge, and the weird mysteriousness and glowing language of Southey, have sustained and perpetuated the vigour, the vividness, and the harmony of English verse, and restored our English muse to the exalted position which she still holds among the nations of the world.

HISTORICAL.—(Thursday, April 20.)

P. EDWARD DOVE, Esq., secretary, in the chair.—The following gentlemen were elected fellows of the society:—W. J. P. Ridgway, the Rev. E. W. Wilson, C. W. Clayton, the Rev. H. E. Hall. Papers were read by Prof. Cunningham, on "*The Statutes of the Company of Mercers of Lichfield in the Seventeenth Century*," communicated by Mr. W. H. Russell; and by Mr. Hubert Hall, on "*The Anglo-Russian Convention of June 22, 1797, and the Campaign of the Second Coalition*." In the course of the discussion, Mr. Russell read some interesting notes on the Lichfield Municipal Records. Prof. Cunningham will edit the text of the Mercers' laws, with an Introduction, for the Transactions of the Society.

FINE ART.

MESSRS. DEPREZ & GUTEKUNST have ON VIEW the most recent ORIGINAL ETCHINGS by J. McNeil Whistler, F. Seymour-Haden, Prof. H. Herkomer, R.A., and selections of the Works of Jacquemart, Bracquemond, Méryon, &c.—18, Green Street, Charing Cross Road, W.C.

The Fayûm and Lake Moeris. By Major R. H. Brown, R.E. (Edward Stanford.)

THE author of this book is one of the irrigation officers lent to Egypt by the Indian government, on the recommendation of Lord Dufferin. Major Brown has been in charge of the irrigation works in the Fayûm and Middle Egypt, and was recently

promoted to the post of Inspector-General of Irrigation for Upper Egypt. The special advantages he has had consist in access to the detailed surveys, &c., of the irrigation department, and in the power to verify the levels of many points, concerning which there have been great doubts during the past twenty years. Dr. Schweinfurth, the well-known traveller, who has studied the botany, geology, and physiography of the deserts bordering the Nile, always laboured under the disadvantage of not having accurate levels; and thus he has constantly been hindered from definitely formulating a theory of the exact relation of the Fayûm depression to the Nile Valley.

Major Brown has collected whatever is known of Lake Moeris from the Greek and Roman historians. He has been aided in this by the Rev. Edwin Maybrick, and by Mr. Edward Maybrick, of Marlborough College. The Arab traditions have been collected by Mr. Cope Whitehouse, who has for several years past been much interested in the question of Lake Moeris, and who was practically the first to refute Linant Pasha's theory, which has unfortunately been accepted by Rawlinson in his volume on *Ancient Egypt* in the series of the "Story of the Nations." In that work Linant's very erroneous map is reproduced. The editor, however, admits, after consideration of Mr. Cope Whitehouse's views, that the matter is still *sub judice*.

The book under review is indispensable for all who wish to possess in a readable and easily accessible form all the previous information about Lake Moeris.

In the first chapter Major Brown gives statistics concerning the yield of the Fayûm, and the peculiar irrigating machines in the province, illustrated by photographs and sketches. He shows that the fertility so often praised by French writers is not real, as the Government land tax is only 11s. 6d. (57 piastres) per acre, and the surplus produce exported only £4 16s. 10d. per acre. The land tax is thus less than half that of the adjacent Nile Valley. In this chapter Major Brown also introduces the Wâdi Raiân, a depression similar to the Fayûm lying to the south, separated from it by a ridge whose level is generally over R.L. +30, but which has two depressions at the R.L. of 27 and 26 respectively. This Wâdi bears the name of a mythical Pharaoh of the Hyksos period, who is reputed by Arab tradition to have been the Pharaoh of Joseph. The depression was discovered by Mr. Cope Whitehouse about 1883; since then he has never ceased to urge on the Egyptian government a project for converting the Wâdi Raiân into a Lake Moeris, and thus to store up the water of the Nile for use in summer. Major Brown, though cordially acknowledging the benefits to be obtained from the use of the Wâdi Raiân as a reservoir, is quite unable to follow Mr. Cope Whitehouse's reasonings and proposals, which are certainly outside the pale of an engineering project.

In chaps. ii. and iii. Major Brown enters very fully into the pros and cons of the two theories about Lake Moeris, and quotes the texts of Herodotus, Strabo, Diodorus, and Pliny.

In chap. iv. he then gives a speculative history of the Fayûm from prehistoric times, and shows by calculations, very clearly given, what would be the result of filling the Fayûm, and how much water it would return to the Nile in summer if the deeper part were filled up to a level easily obtainable in Ptolemaic times.

In chap. v. he gives his personal views on the question of reservoir storage in the Wâdi Raiân. But as this question is at present under consideration by the irrigation officials in Egypt, he touches on it with all reserve.

The book is beautifully got up, and is embellished with good photographs of the principal objects of interest. It also contains at the end a map, showing the Fayûm and the Wâdi Raiân from the latest surveys. Many engineering details, such as sections, coloured sketch maps, &c., are also given. The scientific tourist may safely accept the levels and cartography as accurate. But it is to be regretted that an error has been made in the embossed cartouche on the cover. It gives the name of the king, but not his hieratic title, without which he is undistinguishable from other kings of the same name. The oval including the name is not royal, as the bottom (like the tied end of an old musket cartridge, hence the name *cartouche*) is wanting.

Major Brown is not a geologist, and his theories upon the recent changes in the Libyan hills by depression and elevation must be accepted with caution. His surmise also about the power of running water in scooping out a hole of the size of the Fayûm, after issuing from a gorge, cannot be accepted (p. 63).

The facts which are now given for the first time in Major Brown's book do not refer to any archaeological or geological discovery, but to the true levels of the following points, of the very greatest importance in connexion with the theories of Lake Moeris:—

1. The reduced levels of the ordinary Nile floods, winter water levels, and low summer levels of the Nile, opposite the entrances into the Fayûm (pp. 67 and 78).

2. The reduced levels of the Nile at Kusheshah Escape (p. 78).

3. The reduced levels of the highest visible Nile flood deposit on the edge of the Fayûm depression and inside the Lahûn Bank (p. 65).

4. The reduced levels of the Dimay wall or quay and the Schweinfurth temple on the north side of the Lake el Qurûn (p. 55).

5. The reduced levels of the Minya wall (Linant's supposed boundary of his Lake Moeris); and the level of the Edwah Bank, also a boundary of Linant's Lake Moeris (p. 35).

6. The reduced levels of the gaps in the ridge between the Wâdi Raiân and the Fayûm (p. 42).

7. The reduced levels of the ruins of Biahmu where the Colossi stood (p. 85).

The greater number of these levels were unknown to Dr. Schweinfurth; and Prof. Petrie also, in his book on *Hawarah*, had an erroneous idea of the Dimay wall or quay, which prevented him from realising how important the knowledge of the true level

of this fact is to any theory which tries to account for the presence of this wall.

The points about Lake Moeris may be summed up thus:

1. The Egyptian records of the past agree in stating that King Amenemha III. was the first to set Lake Moeris in order, and so regulate it that it absorbed the surplus waters of the Nile flood, giving them back gradually during the dry months. Brugsch Pasha, however, in a paper read at Cairo on April 8, 1892, has suggested that the land was reclaimed by an earlier dynasty, and that Amenemha merely consecrated the place called Shad (p. 94).

2. Herodotus (450 B.C.), who wondered where the earth mounds of so great an excavation could be, must have seen the lake (p. 20).

3. Strabo (24 B.C.) says that the shores of Lake Moeris are like those of the sea, that its water resembles the sea in colour, and that it is in the Arsenoite nome.

4. Diodorus (20 B.C.) says that King Moeris constructed a canal 80 furlongs long and 300 feet wide, and used to close or open this canal at will by a costly process. Diodorus expressly states that the lake existed in his own time.

5. Pliny (A.D. 60-70) says that the lake existed between the nomes of Arsene and Memphis.

Now from this ancient testimony we find that, in the fifty to sixty years after Diodorus, the lake had ceased to exist. The question naturally arises: Could the lake be dried up so soon? Major Brown furnishes figures for a reply in the affirmative, by giving on p. 9 the result of the evaporation at Abbâsiyah, near Cairo, for a year. The figure is very large, being 2364 metres (7½ feet). And as all the large villages in the Fayûm are built above the reduced level of 0.00 (sea level), we find that, allowing only one metre a year for evaporation, the lake would dry up to reduced level 0.00 from 22.50 in twenty-three years at most. Then, even though the regulation at first may have been bad, yet in a quarter of a century the people could have begun cultivation in the greater part of the Fayûm. (For land above the contour of 0.00 see p. 65.)

When we consider also that Herodotus and Strabo both mention the Labyrinth as existing and that Pliny does not, we may feel nearly certain that in these years the gradual destruction of the Labyrinth was effected. This is further borne out by Prof. Petrie finding, at Hawarah, the quarrymen's village of Roman times on the top of the chips and detritus of the Labyrinth. The two great opposing theories are—

1. The Linant theory, started, in 1842, by Linant de Bellefonds, who was the head of the public works of Egypt up to 1872. His theory was publicly acknowledged to be correct by the great German Lepsius, and as late as 1892 was backed by Brugsch Pasha, who then stated that, after Linant and Lepsius, the opposite theory was not held by any "savant sérieux." According to this theory, the Lake was formed by submerging the upper part

of the Fayûm, and cultivating the lower part, as far as possible, down to the Lake el Qurûn.

2. The other theory—held of old before Linant, and revived by Mr. Cope Whitehouse and Dr. Schweinfurth, though the latter refrained from adopting it, not having statistics at his disposal—is that the Arsenoite nome, or cultivated parts round the present Medinet el Fayûm, was the high land reclaimed and irrigated by the ancients, and that Lake Moeris was the lower part of the Fayûm filled by the Nile in flood. The outflow only was regulated by masonry works at first, and as the valley of the Nile rose, the inflow and outflow would both be regulated. Mr. Cope Whitehouse thinks that the Wâdi Raiân was filled also like the Fayûm; but the levels are against him, and Dr. Schweinfurth has not been able to find traces of Nile mud in the basin.

There can be no doubt that the Linant theory has received its final quietus from Major Brown's careful and accurate statement of the figures. Linant is shown to have been seriously mistaken in his levels. His observations are very erroneous (pp. 34 and 35); and see especially page 37, about a most important point in connexion with the Edwah Bank. Linant appears, from Major Brown's quoted extracts, never to have even tried to calculate the water available for winter and summer use from the small, shallow upper lake. But if he had done so, it could be easily proved that the upper Fayûm could not have been filled to the great height above the Beni Suef lands by the Bahr Yusuf, which is shown in his diagram as arriving at the Lahun Bridge, about 9 metres (29 feet) above the land surface. If the talented French engineer had only moved out of Cairo during the flood, he must have seen, unaided by the levelling instrument, that the Bahr Yusuf is, and must always, in flood, be a metre or so higher than the land of the Beni Suef Province, as it is flowing in the same deltaic conditions as the Nile, and it is quite impossible to carry a canal in the Nile Valley 9 metres above the soil.

Linant's primary mistake was in accepting the level of the Hawarah rock cill as 32·80. Even in winter, when he made what Brugsch Pasha calls his "*recherches très minutieuses*" (p. 39), if he had only walked into the water flowing over the Hawarah cill, he must have seen that the water coming from Lahun fell in a cascade through the old bridge after it had passed through the bridge that he himself had built, and that this very water, before it passed through the two bridges, was much below the lands of Beni Suef. The whole affair is another of the numerous instances where even a clever engineer's judgment will be darkened by a primary error and an after wish to prove something from it.

Curiously enough, the "*savant sérieux*"—the celebrated Brugsch Pasha—in the very paper he read at Cairo on April 8, 1892, though in one part admitting that Linant was right, and that Lepsius was satisfied about the justness of his ideas, is obliged to admit that there were canals (or a canal) to Medinah—i.e., Shad, right through Linant's lake!

Major Brown (pp. 79-80) gives, with great clearness of detail, figures to show the results that might be obtained by filling the Fayûm (save the small upper reclaimed area) to the reduced level of 22·50 and gradually emptying it to 19·50 metres, or 3 metres. He deduces a discharge of 31½ million cubic metres per diem for the summer months, or about the present supply available at Cairo. And as the Nile retires slowly in November and December after the flood has passed, he shows that it is quite reasonable that the Lake at the level of 22·50 should receive water from the Nile for six months, and by December 1 the Nile would still be about 24·00 (p. 67), or 1½ metres higher than the Lake. If we take off 2 metres at 1 metre per 1000 years from the valley surface to bring the level of the valley and the river to that which obtained in the Ptolemaic period, we find that the Lake could still be filled to 22·50, and of course emptied to 17·50. Going back again 2000 years to the XIIth Dynasty, and allowing a difference of level of 4 metres from now, we find that the king must have caused the water's outflow to be stopped by a dam after the end of the flood in the last week of October, and then have let it flow back into the Nile in the spring and summer to avoid a short summer supply. But we have no right to assume that he worked for much increase of the summer supply, or for summer irrigation. In those days the Nile had many more mouths than now, and doubtless the inhabitants of the Delta were never very far from one or other of the perennially flowing branches from which their wells could be kept sweet. No doubt the XIIth Dynasty valued Lake Moeris more as a controller of Nile floods in the Delta and round Memphis.

There are a few points in connexion with this most interesting volume to which I would in conclusion direct the attention of scientific travellers on the Nile, who, though they may not be of the elect termed "*savants sérieux*," can use their eyes and supplement the labours of the great Egyptologists, who are often very ignorant of the rudimentary principles of deposition of soil by water and of the control of the great river. The rapid changes of temperature in deserts, owing to quick radiation, have not been sufficiently recognised until very recently as a denuding agent. The hardest rocks in the desert, such as flint, chert, and hornstone, are gradually flaked away by the sudden cold which comes on at night in the desert. Added to this, there is the constant friction of fine wind-blown sand grains on the surface of the soil. The desert winds carry away all this pulverized matter save the quartz, and it is speedily dissipated as fine dust. In addition to this, the disintegration and dispersion of Nile mud should be studied. The black mud of the Nile is made up of the detritus of weathered traps or crystalline rocks of the basic and silicious series. These compose a gray sand, intimately mixed with the clay of the mud. When a piece of mud is exposed to the wash of water, the fine clay floats away and is held in suspension at a very low velocity (under one foot a second),

and the sand is left. This sand is composed principally of quartz, mica, felspar, angite, and hornblende. In the desert, where Nile mud is exposed and thoroughly dried, the surface disintegration sets in through the above agencies, and everything is blown away by even gentle winds save the quartz grains, which remain behind and perform their function of triturating the surface. Thus it is that in a long dried-up expanse of Nile mud, like the Kom Ombo Lake, we find a surface of yellow sand of such an extent as to give a casual observer the idea that he was looking at a desert. On scratching away six inches, the hard unweathered Nile mud is found. The composition of the hills bordering the Nile valley should be well noted also. Though we are vividly impressed by the bold cliffs near Feshu, Manfalût, Asyût, Gebel el Haride Akhmim, Gebel Tukh near Gugâ, Samhûd near Abydos, Hamad and opposite Luxor; yet if we come really to look at the general composition of the hills, we find numerous layers of soft chalk-like limestone, marl, and even clay and gypsum. Hence, to account for the valley erosion, it is quite unnecessary to bring in a vast river as Prof. Petrie does in his *Hawarah*, quoted by Major Brown (p. 57).

"In prehistoric times the Nile valley was full of water to a far greater depth than at present; probably 100 to 200 feet deep of water filled it right across. A river of such a size seems almost incredible, and we naturally should suppose it to have been an estuary. But this must not be too hastily assumed, as there are evidences over the whole country of an enormous rainfall, which ploughed up the cliffs with great ravines, while the bare bed of the old Nile in the eastern desert at Silsilah is some miles in width, showing what a large volume of water has filled it. A lesser stream would have cut down the deep channel in the old bed, and would never have filled that and topped the rocks to force its present cut."

The impossible river 200 feet deep is not required to excavate the Nile valley. The strata are so soft generally that the Nile with a rapid slope of $\frac{1}{1,000}$ instead of its present one of $\frac{1}{12,000}$ would cut out and wash away rapidly (geologically speaking) the present trough. It would deepen itself at the base of the hard bosses of magnesian limestone rock, until it found a soft or clay stratum, which it would undermine. The cliff would then fall into the hole, and the river would get an impulse to the other side of the valley, until turned by another spur of magnesian limestone. The ravines also between the high lands and the Nile are not so large as many observers (among others Prof. Petrie) would make out. There are often great rainfalls in the western and eastern hills which, even under the writer's own observation, have brought down large bodies of water, carrying yellow clay in suspension, which has been deposited to the depth of three inches over several kilometres in length on the edge of the valley. In addition to this, canals have been filled in and fields buried under masses of pebbles. This may be seen at the village of Saft, north of Wâstah and

* The present writer is aware that Prof. Petrie does not now hold this view. See his paper read before the Oriental Congress of 1892.

south of El 'Ayyât, where the Shekh el Lesi lives, and at many other places.

The only method by which an old deposit of mud can be formed in the Nile Valley after the Nile has retired to lower levels, is by the edges of the old deposit having been covered by the wash from the desert hills. This wash, consisting of pebbles and marly clays, covers the mud and preserves it from the decay above noted. Frequently the washed down material hardens by infiltration of lime-water and becomes a natural concrete, in which (as south of the Bayyâdiyah Canal head, about 10 kilometres upstream from Luxor East Bank) tombs are cut. The ancient Egyptians knew of these old deposits, and, as in Akhmim Cemetery, cut through them and buried their mummies in the mud below. This mud deposit is from six to eight metres above ordinary flood level, and has been found by the writer at the following places: East Desert, Tura to Old Cairo; Akhmim old Cemetery; Han, at 605 kilometres from Cairo (west desert); The Dendarah gravels, 10 kilometres downstream from Kena-west desert where it overlies the celebrated pebble deposit of crystalline rocks, brought from the Red Sea hills by the great Kena Ravine: the Dâbbet el Makhâdmah, at about 650 kilometres from Cairo (east desert), where its eroded surface, after exposure, is now about to be cultivated by letting water on to it. The plain of Kom Ombo, above Gebel es Silsilah, is also an example of this old mud.

It is also known that in quite recent times the sea came up to the foot of the Mukattam Hills. It was during this period that the Delta Sand Islands (which are portions of that sea beach uneroded by the Nile) were laid down. These islands are not sand-drifts, as they are covered in many cases with flints not less than one inch across, which have been denuded out by wind action blowing away the sand in which they were deposited. The level of the sea itself there was certainly not less than reduced level 28·00 of the present sea level, and thus it must have been that the Nile met the sea at about ten miles above Cairo. By drawing back a slope similar to the Nile in flood near the sea at present, we would get in the first 32 kilometres a flat slope of say $\frac{1}{10000}$ in flood, or about $1\frac{1}{2}$ metres rise in the distance. Above this the slope of the flood would be as now on about $\frac{1}{10000}$, for 60 kilometres more, or 5 metres rise. Thus we would have $6\frac{1}{2}$ metres rise over the present flood of 26·50 at the Magnânah Canal head, opposite the Fayûm. The entire Fayûm, if entered by the Nile water, would be flooded to the level of 35·00. This would explain Prof. Petrie's "thick beds of Nile mud under ten to twenty feet of deposits washed down from the hills" (p. 57), and Dr. Schweinfurth's mounds at Tamma (p. 90).

The above observations of a higher Nile than now, and the manner in which its mud deposits are preserved or blown away, and the height of the sea in a recent period, can lead to only two conclusions—(1) that the Fayûm and Wâdi Raiân depressions were shut off from the Nile when the sea came up to the Mukattam Hills (post-Pliocene?); and that it is quite possible that both might

have been lagoons of a sea, whose R.L. was 28·00, and were before that submergence large eroded tracts, whose northern portions were filled in by the sand and pebble shoals of the rising sea moved by cross currents.

(2) That if the Fayûm was not disconnected from the Nile, the whole must have been submerged to at least 35·00, and the Wâdi Raiân must have had fresh water in it unless its disconnecting ridge has been seriously denuded since that period.

This leads us to ask the following questions:

(a) Can the XIIth or even the Ist Dynasty have opened the Fayûm by opening a mountain pass in what is now the Lahûn gap?

(β) Could the recent deposits of the Wâdi Raiân—that is, fish bones and shells—have been broken up by the desert denudation described above and the side deposits covered up by wash, and, therefore, not yet observed by either Dr. Schweinfurth or Col. Western's surveyors?

We must allow that Major Brown has made out a clear case for the isolation of the Wâdi Raiân in the present control of the Nile between the XIIth Dynasty and the Roman period, but not for the time when the sea came up to the base of the Mukattam Hills. He notes Dr. Schweinfurth's observation on the Pliocene Sea (p. 61), being at R.L. 60 to 70, and therefore topping many of the low western desert passes, enabling the Pliocene Nile to flow out to the west easily.

All observations on these lines will add to our knowledge of the Nile in the post-Pliocene period. Other observations in the Fayûm should be in the direction of actual measurement of the depth of Nile mud deposit. The present writer is nearly convinced that great depths will be found to the north-west of Hawârah and along the Bahr Yusuf to the south, but very shallow deposits will be found on the south of the Fayûm, thus proving the filling of Lake Moeris to have been naturally on the centre line and afterwards, when controlled, on the north-west.

It may be noted, in conclusion, that no writer mentions the fallen obelisk at Abgig. Major Brown gives no levels, nor does Prof. Petrie note its condition, if I remember aright. Was this carried there from Medinah (Shad), or is it an obelisk *in situ* of a vanished temple? It lies in land of about the R.L. of 18·00, and might quite well be a companion point to the Biahmu Colossi.

There is only one erratum in the book. The section of the Dimay Quay wall, which is at p. 10, and unnamed, should be on p. 52 in connexion with the description of the quay. In the map at the end of the book the old Bahr Wardan, running along the north-east face of the Fayûm, is not marked.

JUSTIN C. ROSS.

NOTES ON ART AND ARCHAEOLOGY.

Old and Rare Scottish Tartans, by Mr. Donald William Stewart, to be published next month by Mr. George P. Johnston, of Edinburgh, is in some respects the most important work on the subject which has appeared. It aims at furnishing an

accurate representation of the tartans depicted in family portraits and the like, and at supplying in chronological order the references to the Highland dress in old writers. The tartans illustrated have been woven to scale in specially dyed silk on a handloom, as no process of colour-printing yet invented can render the tints of the originals. Permission to reproduce the Balmoral tartan has been graciously accorded by the Queen, who has also communicated an account of its origin. The literary references to the Highland dress are at once complete and interesting; and the author has been allowed to use a valuable correspondence between Sir Walter Scott and Sir Thomas Dick Lauder. Of the edition, which consists of 250 ordinary and 50 large-paper copies, a considerable proportion has been already subscribed.

Two important pictures by Benjamin Barker (1776-1838) have recently been purchased by the Manchester Unionists for presentation to Mr. A. J. Balfour, as a memorial of the defeat of the petition against his return for East Manchester, and as a token of their appreciation of his services to the country. The presentation will take place at a demonstration to be held in the Manchester Free Trade Hall on May 17. In the meantime, the pictures are on view, for a few days, at Messrs. Dowdell's rooms in New Bond-street.

We may also mention, among exhibitions, that Messrs. Debenham and Freebody have on view, in Wigmore-street, a collection of old Delft ware, including vases, plates, figures, and wall-tiles; and that Messrs. Lombardi & Co. have on view, in Pall Mall East, a large Japanese picture of Hell.

The Manchester Whitworth Institute will open next week an exhibition of works by deceased water-colour artists.

At a meeting of the foreign and colonial section of the Society of Arts on Tuesday next, May 2, Mr. E. Delmar Morgan will read a paper on "Russian Industrial Art."

DURING the three last days of next week, Messrs. Sotheby will be engaged in selling the collection of coins and medals formed by the late W. and T. Bateman, of Lombardale House, Derbyshire. The collection is of a miscellaneous character. It includes several ancient British coins; no less than 620 gold stycæ, from a hoard discovered near Ullerskelf, in Yorkshire, in 1847; and a large number of Anglo-Saxon and Anglo-Norman pennies. Lot 15, described as "about 180 Bactrian and Indian copper coins," might be worth looking over.

MISS MARY MASON gives a series of "at-homes" next week, at her studio in Cathcart-road, South Kensington, when she will show to her friends her pictures, including two recent ones of subjects from Tennyson.

THE fifty-seventh general meeting of members of the Art Union of London was held on Tuesday, in the lecture hall of the Society of Arts, with Mr. John Mackrell in the chair. In opening the proceedings, the chairman referred in terms of deep regret to the death of the Earl of Derby, who succeeded Lord Houghton in the office of president eight years ago. It was stated in the annual report that the subscriptions received had enabled the council to appropriate £1000 for the purchase of works of art to be drawn for as prizes.

At a recent meeting of the Académie des Inscriptions, M. Chipiez made a communication upon the origin of Doric architecture. It has been maintained that this style, with all its characteristic and invariable features, was created in all its details by the Greeks. But M. Chipiez, basing himself upon the discoveries of Schliemann at Hissarlik, Tiryns

and Mycenae, showed that the origin of all the elementary forms of Doric architecture is to be found in the buildings of those ancient cities. It is the facade of the pre-Homeric palace that the Greeks imitated, or rather copied, in their Doric temples. Though with different proportions, the entablature of those temples reproduce, part by part and piece by piece, the wooden entablature of the Mycenaean palace.

MUSIC.

MUSIC OF THE WEEK.

THE programme of the third Philharmonic Concert was made up, for the most part, of familiar pieces. Dr. Mackenzie gave a fine rendering of Beethoven's "Leonora" No. 3, the concluding section being played with tremendous energy. Chopin's Concerto in E minor is not a strong work, and much of it is hopelessly dull save in the hands of a great pianist. Mr. Sapellnikoff's performance was remarkable for its delicacy. He received great applause, and played a short Mendelssohn solo to pacify the audience. A selection from Mr. Edward German's interesting music to "Henry VIII." was much appreciated. Miss Marie Brema sang well in Dr. Joachim's "Scene der Marfa."

Mlle. AGNES JANSON gave a grand concert at St. James's Hall on Saturday afternoon. The programme was not exactly "grand," but for a miscellaneous concert it was a very good one. It opened with Beethoven's Sonata for violin and piano in G (Op. 96), in the able hands of M. Emile Sauret and Herr Schönberger. M. Sauret

afterwards played Ernst's "Othello" Fantasia. This was a piece written specially as a technical display, and as such is exceedingly clever; and M. Sauret, who is master of his instrument, rendered full justice to it. But as music the Fantasia has little value or interest. M. Sauret also gave some light and pleasing compositions of his own. Herr Schönberger played some Chopin Préludes and one of that composer's Valses: the former in an unequal, and the latter in a rough, manner. Mlle. Agnes Janson, the concert-giver, was heard to great advantage in Massenet's "O bella inamorata" from "Il Re di Lahore," and in an exceedingly graceful "Romance" by M. Saint-Saëns. She also took part in Mr. Henschel's attractive Quartets (Op. 51), the other vocalists being Mrs. Henschel, Mr. Shakespere, and the composer. Miss Esther Palliser sang songs by Wagner and Henschel, and was well received.

THE performance of Dr. Parry's "Job" at St. James's Hall on Wednesday evening was an event of special interest. Since the work was produced last September at the Gloucester Festival, it has only been heard once in London—at Highbury, by Mr. G. H. Betjemann's choir. "Job" will prove a landmark in the history of Oratorio; for in it a serious attempt has been made to modify a form of art which Wagner somewhat forcibly, but not altogether unjustly, described as a "sexless embryo of opera." Dr. Thomas Busby, in his Dictionary of Music, published over a hundred years ago, actually describes the Oratorio as "an imitation of the serious opera." Handel's aim was other than musical, and Mendelssohn's courage was scarcely equal to his perception; and thus the formless thing has lasted down to our days. Dr. Parry has chosen one of the most sublime

stories of the Old Testament, and has not weakened its dramatic force by reflective-chorus padding. The serious, nay, severe, character of the music may interfere with its popularity; but it has vital power, and further acquaintance will reveal more of its merits. The work was given under the direction of the composer, who was well received. The solo vocalists were Miss Esther Palliser, and Messrs. Piercey, Pierpoint, and Robert Newman. The performance, on the whole, was a fairly good one.

M. EMILE BACH's "Irmengarda" was given the same evening at Drury-lane, followed by "Cavalleria Rusticana." Of the first work we have already spoken. The performance of the second deserves a word of praise. Mlle. Marie Duma, as the Santuzza, sang well, and acted with marked power; and Mr. J. O'Mara, who took the part of Turiddu at short notice, was effective. In fact, the opera, which, by the way, wears remarkably well, was played with unusual feeling and energy.

J. S. SHEDLOCK.

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